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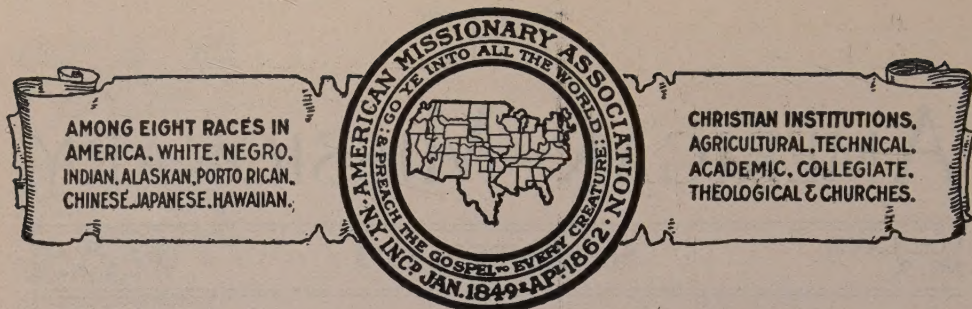
NEW SERIES
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EVANGELISM AND PRAYER

By Rev. Francis L. Hayes, D. D.

There will be no power in any method of evangelism without recovery of what Mr. Brierly calls "the lost art of prayer." We are no longer sent to prayer by the notion that God needs to be persuaded into an interest in the sinner. We know, however, that our own interest is not ready to co-operate adequately with God for the sinner's recovery until we have been in consultation with God to that end—until our hearts, by close fellowship with him have caught the contagion of that love that gives itself for men. Experience moreover abundantly indicates that the divine spirit works most effectively through the spiritual atmosphere that prayer alone creates. An intimate friend and former parishioner, a graduate of Amherst and of Andover, who was born in Lebanon, Maine, has told me that in the early history of his native town, I think in the days of his grandfather, there were no churches and no public religious meetings of any kind; but one winter the villagers observed a trodden path through the snow, reappearing after every storm, leading from the village to the edge of a thick wood near by. In the spring there came a spirit of religious awakening resulting in a sweeping revival and the establishment of a church supported thereafter by as God-fearing a community as any in New England. It then came out that all through the preceding winter a shoemaker and a farmer burdened by the Godlessness of their town had kept a daily tryst in the edge of that wood to pray for their neighbors.

Something still happens when we are able to partake of that concern for others that sent our Lord out upon the mountain to spend the whole night in prayer, and that bathed his face in tears as he stood upon the shoulder of Olivet looking down upon the City of Jerusalem. The preaching of Peter in Jerusalem would never have reached those three thousand souls without the ten days' prayer-meeting and the Pentecost that lay behind it. A serious symptom, which is invariably accompanied by the absence of evangelistic efficiency in the reaching of adults, is the assumption that the church has outgrown the prayer-meeting. The churches within the range of my observation that have been vigorously evangelistic in the full sense of the term, have maintained a prayer-meeting that justified that name. In the matter of evangelistic method, here, then, may be the place for many a church to begin.



AMONG EIGHT RACES IN
AMERICA. WHITE. NEGRO.
INDIAN. ALASKAN. PORTO RICAN.
CHINESE. JAPANESE. HAWAIIAN.

CHRISTIAN INSTITUTIONS.
AGRICULTURAL. TECHNICAL.
ACADEMIC. COLLEGIATE.
THEOLOGICAL & CHURCHES.

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ORIENTAL IMMIGRATION

We are giving much space in this number of the A. M. A. Missionary to the problem of opportunity for the Orientals in the Pacific States. Secretary Hinman has written an illuminating booklet from which we have used all that our limitations will allow. We hope it will not be passed by without careful reading. The facts which are given are those that all who are interested in the Kingdom of God ought to know and to ponder. The American Missionary Association was a pioneer in this feature of its missionary effort, which has been richly fruitful, and is so increasingly.

ORIENTALS IN AMERICA

By George Warren Hinman,

Pacific District Secretary of the American Missionary Association

A GENERATION or two ago most men believed that "East is East and West is West, and never the twain shall meet." It was an axiom that Mongolians could never be assimilated in America and that Americans could never understand the Oriental. Meanwhile, Americans in the Orient were looked upon with curiosity, suspicion, and contempt, as were Orientals in America.

Nevertheless, in spite of such conditions, Americans in the Orient and Orientals in America have been the

points of vital contact for influences which have accomplished a marvelous transformation in the spirit of Eastern nations and in the attitude of Americans toward those nations. Representatives of peoples capable of such wonderful progress as that shown by Japan and China in recent years should no longer be neglected or disregarded in the thought of any Christian.

While twenty-eight millions of immigrants from Europe have come to us since the beginning of the nine-

teenth century, somewhat less than 450,000 have come from Asia.

The census of 1910 gives 71,531 Chinese and 72,157 Japanese in continental United States. The Chinese have decreased 18,332 and the Japanese have increased 47,831 since 1900. In 1870 there were 63,199 Chinese and only 55 Japanese in the United States. About 75 per cent. of the Chinese and 95 per cent. of the Japanese are in the Pacific Coast and Mountain states. Half of the Chinese and nearly three-fifths of the Japanese are in California. In the San Francisco Bay District there are 15,170 Chinese, 21 per cent. of the entire Chinese population. In and about Portland, Oregon, there are 5,699. New York City is third as a center of Chinese population, with 4,588. There are 1,237 in the vicinity of Boston, and 997 in Philadelphia. Chicago has a Chinese population of 1,782. There are 991 Japanese in New York, and 100 in Philadelphia. Over four hundred are reported in Chicago, and 585 in Denver. The census reports 7,784 Japanese in the San Francisco Bay District, 8,461 in the neighborhood of Los Angeles, and 9,437 in and around Seattle and Tacoma.

Oriental come to America mainly for economic reasons, in this not differing from European immigrants. They first came in response to the demand for labor to build our trans-continental railroads and to develop the resources of Hawaii and the Pacific Coast. They have provided a fairly dependable supply of labor easily moved and controlled to meet the needs of large contractors or the temporary demands of farm work. Those who come have usually a distinct purpose to return as soon as

they have secured the basis for economic independence, and the sum required is surprisingly small judged by American standards.

They should not be regarded as types of their countrymen, though they represent an average of the people of their districts. The Chinese in America are Cantonese, from three or four counties between Hongkong and Canton city. Japanese laborers come mostly from the southwest coast provinces of Japan. Hindus are from the plains of northern India. In each case the inhabitants of these districts are especially enterprising or venturesome, being distinguished as traders, fishermen, or soldiers.

As to their occupations fully one-third of the Chinese in America are engaged in farming and gardening, half to two-thirds of the Japanese and a large part of the Hindus. Chinese and Japanese are organized into very effective labor unions, which contract to supply any number of men at places where there is a temporary demand for labor. Chinese immigrants have generally found their way into more settled industries and have assumed individual responsibility as renters of land. Japanese also are beginning to lease land and themselves, and they take large contracts for harvesting the crops on extensive farms and orchards.

Chinese are extensively employed as makers of cigars, cheap clothing, underwear, and shoes, often in sweatshops owned by Chinese capitalists, and numbers go to the Alaska salmon canneries or engage in commercial fishing. Several large business blocks

in cities of the Coast and Mountain states are owned by Chinese.

Nearly a third of the Chinese and a quarter of the Japanese in America are engaged in trade or manufactures. Japanese shops are clean and attractive. Bookstores are common and well patronized. Laundries and cleaning and dyeing establishments have been extensively opened by Japanese. Many groups of them go out from a central office for house-cleaning or other day work.

Neither Chinese nor Japanese immigrants provide an excessive proportion of the criminal classes, in spite of the lack of restraints of religion and home life and the general indifference of American communities to their moral conditions. In the worst days of San Francisco's Chinatown the arrests of Chinese were only 10.5 per cent. of the total, though they composed 17 per cent. of the population. In the seven years from 1900 to 1907, when Japanese were coming to America in largest numbers, there were less than 100 commitments of Japanese in San Francisco.

Almost all of the early Oriental immigrants were men. But many recent Japanese immigrants have been the wives of men who had come earlier. When he is able to do so, the Japanese sends home for a wife, the Chinese goes back to be married and often leaves his wife to care for his parents in the ancestral village. The proportion of women to men among the Chinese in the United States is one to fourteen, among Japanese one to seven. There is little intermarriage between Orientals and Americans, Chinese and Japanese generally looking upon it with as much disfavor as do Westerners.

Japanese immigrants readily adopt American dress, food and manners; Hindus and Chinese to a limited extent. The Chinese cue is rarely seen since the revolution in China. Chinese women in America prefer their national costume and are fond of bright-colored silk garments for themselves and their children. Japanese women as well as men conform closely to American styles. Japanese purchase four-fifths of their supplies in America while Chinese import more than half of what they use from their own country.

The Japanese are keen observers and show real eagerness to learn American ways and ideas. Probably no class of immigrants has exhibited greater desire and capacity for adaptation or has accomplished more in proportion to obstacles encountered. No adult immigrants, unless it is the Hebrews, show so great a desire to learn the English language as the Japanese. Very few of the Hindus can speak English and 70 per cent. are illiterate in their own language. Many of the Chinese and Japanese agricultural laborers do not speak English, as the nature of their work in gangs of their own countrymen does not require that any but the foreman be able to deal directly with Americans. In towns and cities almost all Japanese are able to speak some English, and this is true of a smaller proportion of Chinese.

Nearly all Japanese families in the larger centers and three-quarters of those living in the country take a Japanese newspaper, and many of them an American paper. Four

Chinese dailies are published in San Francisco and have a wide circulation. They give large attention to affairs in China, and study less carefully than the Japanese papers the conditions of their nationals in America. Generally, the Japanese take a keen interest in public questions in America. Their organizations often exercise considerable influence on relations between Japanese and Americans.

Japanese spend in this country more than eighty per cent. of their earnings. They dress well, spend liberally on amusements, being particularly fond of the pool table. In Fresno they have built a fine theater for moving pictures and vaudeville. Though specially thrifty races, both Chinese and Japanese are free with their money for feasting and celebrations.

The conditions of the early Oriental immigration to America have considerably changed. The importation and sale of opium by the Chinese has been largely stopped, the gambling dens tempt men less flagrantly, the importation of women, Chinese and Japanese, for immoral purposes, is very closely restricted, and the bar-rack-like "cribs" of Oriental prostitutes are less common, particularly where public sentiment has recognized the Oriental as a moral being, not merely a laborer or a panderer to vice. The number of families is increasing in the Oriental communities, the power of the gambling and fighting "tongs" is waning, and the influence of family life, religion, schools, reputable business, newspapers and books locally printed and imported, is slowly dominating the Oriental communities in America.

The Oriental immigrant, hitherto

the slave of tradition, finds here no precedent to bind him. Brought up under a social system which prescribes early marriage and continuous life at home, under subjection to parents, he lives free from all restraints except those of his guild. Accustomed to pinching poverty and a subsistence gained only by intense and continuous labor, he finds himself able to indulge in luxury. Instead of rigorous exactions of a tax-gatherer he finds a lenient or venal police supervision. Is it not, under the circumstances, noteworthy that the obligations of filial piety and the habits of thrift and industry control him still, and that in general he conducts himself with such admirable self-restraint, that there are so few real prodigals when the Oriental goes into a far country?

The real significance of Oriental immigration to America is found in its influence on the great Eastern nations across the Pacific. It is noteworthy that Canton province, from which the Chinese in America have come, has been the center of revolutionary propaganda which has now secured republican institutions for China. It was under American influence in Honolulu that Dr. Sun Yat-sen, first president of the provisional government of the new republic, gained those political and religious ideals which made him a Christian and a patriotic reformer.

Chinese temples, often called "joss houses" by Americans, represent no distinct ecclesiastical organization. They have no priests, no missionaries, no relief agencies, and no registry of members. No sermon is preached, no

sacred day is kept, and no religious instruction given. The temples are simply places where individual Chinese worshipers may consult the gods and patron saints when about to enter on a new enterprise or to take a journey, or when in doubt about a particular course of conduct.

In 1906, \$3,861 was contributed from Japan for missionary work in America. Thirteen Buddhist temples are reported in California, with nineteen ministers, each temple a center for a number of missions. Portland, Seattle, and Vancouver, British Columbia, have each a temple and a minister serving a circle of outstations. The temples in Seattle and in Fresno, California, possess an image of Buddha. Membership in the Buddhist temples is given as 5,440. This includes only those actually enrolled and contributing to the support of the temple. Most of the Japanese not connected with Christian missions might be classed as nominal Buddhists, and are easily led to join themselves to the organized work here.

With that ready adaptation so characteristic of the Japanese, these Buddhist missionaries have modeled their religious work along the lines of up-to-date Christian activities, doing things unthought of under the old religious systems. The Japanese Buddhist organizations in America have preachers, with regular services on the Sabbath, and teach the children in Sunday-schools and mission day-schools. Three Buddhist magazines are published: in Seattle, San Francisco, and Los Angeles.

Many Orientals have been received into American churches, but where there are sufficient numbers, experience has shown that better results are

secured by the organization of separate churches or branch churches. The Census of Religious Bodies (1906) mentions 26 churches in which the Chinese language is used. There are probably about two thousand Chinese resident members of churches in America, about two-thirds of them on the Pacific Coast. The number who have returned to China as Christians is very much larger. In San Francisco one in twenty-five of the Chinese population is a member of a Protestant church.

The present membership of Japanese churches in America is given as 2,600, with 200 other Christians not yet baptized. About 4,500 are reported as having been connected with such churches during the past twelve years. There are fifty Japanese churches and forty-one ministers reported.

The Japanese of all denominations unite in the publication of a Christian magazine called *The New Heaven and New Earth*. There is a strong and efficient union evangelistic association supported and administered entirely by the Japanese which employs several traveling evangelists.

The quick acceptance of the *methods of organized church* work by the Japanese is very encouraging. American workers are surprised to find how soon the Japanese Christians are anxious and able to administer their church work quite independently. No great social or religious movement touches the life of the places where they live without stirring their keen interest. Japanese associations, including in their membership all those in a certain district, gladly call together great mass meetings when

speakers of prominence from Japan are available.

The influence of mission work for the Chinese is shown in many organized activities of their life in America. The leading Chinese daily of San Francisco has several Christian men on its staff of editors, among them Ng Poon Chew, an ordained Presbyterian minister who is in great demand as a lecturer on present conditions in China. The Rev. Jee Gam, for many years pastor of the Congregational mission work in San Francisco, and widely known in the East, was for a long period a trusted interpreter in the municipal courts.

The Chinese Christians in San Francisco not only accept a new religion, but themselves engage actively in religious work. Union street meetings are maintained under the lead of Chinese preachers from the different churches, a union pastors' meeting is held, and a union Christian magazine published. A regularly organized Chinese Y. M. C. A., with a Chinese secretary, classes in English and Chinese, and a reading-room has recently been established by the Chinese independently of American help. Many Chinese who are not baptized Christians belong to "Christian Associations" which look after their members as they travel on business or in search of employment.

Few people are more generous than the Chinese, both in acknowledging the help of their teachers and in helping their fellow countrymen who may be in need. Thousands of dollars have gone from Chinese Christians in America for famine re-

lief and Red Cross work as well as for preaching the gospel and building chapels in China.

In the districts of Canton province, from which the Chinese come, American mission work began in response to the appeals of Chinese Christians in America, and in the earlier years most of the Chinese preachers in the missions were those who had returned from America. The Rev. Joe Jet went back from San Francisco some years ago as the representative of the Chinese Congregational Missionary Society, which supports him and several other workers. Chinese Methodists in America also carry on a mission in the region near Canton. The Rev. Ng Poon Chew went back to his native village after thirty years' absence and persuaded the people to take down all the images in their temples and clean up the buildings for schools. The villagers begged him to remain with them and teach them "Western science" and Christianity. Dr. Fong F. Sec, converted in a night school in California where he first learned English, going on from high school to university till he received his degree at Columbia, is now preparing the new text-books which are sold by the million all over China. He is but one of many trained leaders for the new China who have been developed by Christian missions in America out of unpromising Chinese cooks, farmers, and laundrymen.

The story of American influence through the returned Oriental emigrant has never yet been adequately told. It concerns all classes, the humble farmer who comes back with new ideas to his native village and the great reformer who has learned a "divine discontent" with the old cus-

toms and superstitions. The marvelous awakening of China and Japan is not inexplicable to the Christian men and women through whom God has worked to form the thoughts and change the hearts of Orientals in America.

In these days of greatly increased missionary interest and activity, the mission work for Orientals in America is both a test and a challenge. Will Christianity ultimately conquer the world? Not if it fails here. How long will it require to illumine the great dark masses of heathenism if the light shed from our thousands of churches fails to penetrate and heal the little Oriental communities next door to them? It is not the number of missionaries sent, but the intensity

of the missionary spirit at home that will conquer heathenism. The envoys who come to our land from non-Christian nations should find here a compelling spirit of Christian love which the work of missionaries in their own lands can only faintly suggest.

The Christian churches of America must emphasize and dignify the work of missions to Orientals, giving to it as careful supervision and as expert direction as they do to the work in foreign lands. It is entirely safe to say that every Oriental in America is a potential missionary to his own land. The problem of Oriental immigration is simply this: Shall the Oriental take back with him from America *money or a message?*

HINDUS ON THE PACIFIC COAST

THE Hindus in America are most of them Sikhs in religious faith, perhaps one in five is a Mohammedan. They have been neglected by their co-religionists in India, just as they have been neglected by the churches in America. There is a Hindu temple in San Francisco, but it has no message for the friendless people from India. It is an American fad. Secretary Hinman writes: "I have just had an interview with Mr. Paul Chovey, the representative of the Federated Churches of the A. M. A. in work for Hindus on the Pacific Coast. Mr. Chovey is a very bright, intelligent man, speaks and writes English well, and is a thorough student of social conditions, as well as an earnest Christian. Mr. Mell, of the American Bible Society, has secured for him a

pass over the whole Southern Pacific system, so that he can travel freely to any part of the state. He has begun his work in the Sacramento region, and has already brought out a number of most interesting facts.

He finds that most of the Hindus here have broken caste, and are spending their money in saloons and brothels without any restraint. Most of the Hindus are fairly well supplied with means, but the general tendency to degeneracy seems likely to bring them into a state of dependence upon public charity before many years. They are frequently arrested for drunkenness and crimes against each other. Mr. Chovey has already found that there are educated Hindus who are living on the slender earnings of ignorant laborers by preaching loyalty to Hindu nationalism, urging

the Hindus to retain their old customs and their old religion, but doing it simply that they may curry favor with their people, and live on their earnings. He has found several who were followers of Baháism, though most are Sikhs, and a good many Mohammedans. The Mohammedans cut their hair and beard and wear cowboy hats instead of turbans, passing as Mexicans in many cases. They try to conceal their nationality, on account of the prejudice against them, and have already learned that it is necessary to prevent people thinking they are Negroes. Sikhs and Mohammedans, who are forbidden by their religion to use liquor

here in America, drink quantities of beer. Mr. Chovey has hardly found one who did not drink. He finds there is a bitter feeling among the Hindu laborers against the swamis who teach in the Hindu temple in San Francisco, because no Hindu laborer is allowed to enter that temple. Some of the educated Hindus lead a double life, now lecturing on the Vedant philosophy in the parlors of Americans, and again preaching nationalism and taking up collections among groups of their own people. There are only a very few of such men, but it is pitiful that the only teachers among these Hindus in America are hypocrites and grafters."

CALIFORNIA ALIEN LAND LEGISLATION

PROF. Gail Cleland in the *California Outlook* discusses the situation now existing in view of the Alien Land Legislation. He suggests the enactment of a Federal law giving to all properly qualified Japanese the right of citizenship. This is the action which Japan desires. Make the qualifications as severe as you will, says Japan, education, moral character, ability, restrict our immigration—nay, we ourselves will restrict that—only remove from your national law that obnoxious clause forbidding citizenship to our race.

This is precisely the foreign policy which is pursued by Japan herself. According to Japanese statute, individual foreigners are forbidden to acquire immovable property within the limits of the empire, but any foreigner may become a citizen to Japan who has lived in the

country for five consecutive years, who is over twenty years of age, who is possessed of independent livelihood or ability, and who renounces allegiance to his native land. And with the right of citizenship go all the rights of property and inheritance.

After all, may not this solution be the actual best way to settle the problem? What are the proper qualifications for citizenship in our country? Why do we object to the Japanese becoming naturalized? Is there any sufficient reason why we should withhold from them the rights granted to other foreigners?

In answer to the first of these questions, we may say that the ideal qualifications for citizenship are intelligence, personal independence, law-abiding character, a progressive nature, and a spirit of loyalty to the nation. We do not require all of these qualifications of other foreigners

before giving them "first papers," but they are none the less proper qualifications. In general, they constitute the ability to become good citizens.

Do the Japanese possess these qualities? In their own country they certainly do. And even in California, we have found them intelligent, thrifty, progressive and peaceable.

The Japanese are not blind to the objections raised against them in California.

As a race, the Japanese people are clannish, keeping themselves apart from other residents of America, and so remaining unassimilated. This seems to be true in California, but it is a condition resulting rather from our own exclusiveness and the barrier of language than from any inherent narrowness in the Japanese themselves. I have not found them clannish in Japan, and my experience among the Japanese students at the University of California showed them to be modest indeed, but generously warm-hearted and companionable. This objection, if such it be, would

certainly disappear with a single generation of American-born Japanese, trained in American schools.

The proper legislation in this matter is not to withhold citizenship, but to make the qualifications high enough to guarantee the quality; and as for the numbers, they may well be regulated by a careful immigration policy.

In the above, I have endeavored to consider the issue as a Californian with the viewpoint of a Japanese, and without prejudice on either side. If my contentions are correct, there is no valid reason why our federal government should draw lines of civic discrimination against the Japanese race; and there are most excellent reasons why such discrimination against a friendly nation should be removed. Let the state governments enact whatever land laws they will, but let them act on a basis of equity. And let the United States government restrict immigration as it will, but let it give equal rights to all men living under its flag, paying its taxes, obeying its laws, and desiring to give it their allegiance as citizens. This is the petition of Japan.

TIDINGS FROM ALASKA

A LETTER from Dr. Charles A. Thompson, our missionary at Cape Prince of Wales, Alaska, under date of June 12th, comes as a refreshing breeze from the colder regions in these days of our own mid-summer. He writes:

"Now to give you an idea of the weather here: It has been blowing a steady gale from the North for five days; ice drifting in and piling on the shore in thousands of tons. Last night a sleet fell and everything was

covered with an inch of ice. Most of the snow has thawed from around the house though there is a drift 200 yards long, 30 wide and 20 feet deep between us and the beach.

During the past winter we organized a sort of village council among the natives and have improved the sanitary conditions of the village materially. One very disagreeable feature of these underground huts in which the people live is that when the

snow begins to melt they are flooded, and as weather conditions will not admit of tents they are forced to live in very disagreeable quarters for a month or six weeks, and although it is now June and you might think that spring is coming, it is not here. The shore ice—four or five feet thick—extends out for 2 miles, while the straits are almost a solid track across to Asia. We never expect the shore ice to break up and leave till about the 1st of July.

The religious work of the Mission has been carried on regularly as formerly. The District Superintendent of the Bureau of Education, on his visit here, did us the honor to say that we had the best church choir he had heard in Alaska. The attendance at all our meetings is very good indeed—much better than I ever saw among the same number of white Christian communities.

Now that we are well-established here in Christian work for all these years, a Roman Catholic priest has visited the village, and while here he stated that he would build a chapel here next year. I have always refrained from criticising the Catholic faith, but since the priest has begun by telling the people here that our baptism is blasphemous and our marriages without authority, I have felt it my duty to enlighten the people with respect to Romish supersti-

tions. Previous to my coming to Alaska my views of Roman Catholicism were generously liberal, but if you could see the interferences of the Jesuits in the work of Protestant Missions in Alaska you would not think me narrow in my present attitude.

The marriage customs of the people leave very much to be desired. I have not been sure how far it would be advisable for me to interfere in them, but I insist on all our Mission apprentices being legally married. The people are not what one would call immoral—they are just unmoral. The fact that the law exacts a registration fee of \$2.75 has a great influence in preventing legal marriages.

During the past quarter I have traveled on medical calls 270 miles outside the village. In the village I make my regular rounds every morning, which usually takes four or five hours. I have six patients that come to the house for eye treatment. There have been six cases of pneumonia. It is very unsatisfactory to treat any lung affection in these under-ground dens where there is no fresh air. Pneumonia is common.

With respect to the deer herds I think every family in the village now owns some deer, but many have been without flour for a month and must be until they can get work longshoring.

TRIBULATION WORKETH PATIENCE

THERE is a great law governing the meeting of races. When a powerful race meets a helpless race, two things happen. First, there is a carnival of crime. Cruelty

and oppression take place; some men in each become evil and hard-hearted. But the reverse also happens thereafter; goodness and mercy are developed; certain men become saints

and heroes. Now, in America we had 250 years of the epoch during which both races were being injured by contact with one another; both were being made miserable, both brutalized, and in consequence of this very epoch of slavery, our whole land to-day is still full of hard hearts.

"But the tide seems now to be running the other way, and the pressure created by the living together of the two races seems to be generating virtue. The educators and missionaries, the philanthropists and thinkers have sprung up in America and devoted themselves to the Negro question and form a sort of army. There are apostles and servants of Christ among us who have been called into being through this very question, and whose existence gives dignity to our whole civilization. They have not solved the question as yet. The de-

pravity of the blacks and the lynchings by the whites have not ceased. Burnings of Negroes at the stake still draw upon our nation the contempt and horror of mankind. But the spirit that is to put an end to these things has already been born.

"True reforms come slowly and no race was ever freed except by its own efforts—no man saved except through himself. Therefore, when I hear of the struggles which the poor Negroes are making in the South, to civilize and to educate themselves, when I hear of how they eke out illiberal public grants with mites saved out of their poverty, of how they are long suffering and reasonable—I say to myself, this was worth waiting for. These people are saving themselves. They will obtain the money which they need, and will use it rightly."

—*John Jay Chapman.*

INTERDENOMINATIONAL—INTER-RACIAL— NON-SECTIONAL

THE Young Men's Christian Association movement is interdenominational. It is non-sectional. It is inter-racial. Perhaps the races under the auspices of the Young Men's Christian Association movement meet more nearly on terms of equality and of harmony than in any other organization, including the church. At the World's Student Conference, recently held at Lake Mohonk, New York, where forty-one different nationalities were represented, the Negro representatives were accorded every courtesy the other delegates received, and, from what we can learn, none were embarrassed in the least because of the presence of the colored workers. This is all the

more noteworthy because some of the leading denominations of this country are exceedingly tender-footed when it comes to providing for their colored brethren, who are on terms of equality in the church. These denominations find always an easy excuse for segregation. Usually the pat phrase is "You know how we feel, but we cannot control the situation." But the leaders of the Young Men's Christian Association seem to be able to control the situation, not absolutely but more satisfactorily than any other set of men, and largely because of the stiffening they put into the situation. If men did not bow before the god of American prejudice it would give away, but it grows as men are weak.

BROTHERHOOD IN THE Y. M. C. A.

THE Young Men's Christian Association is doing a notable work also in bringing the races together in the South. One of the International Secretaries for the Colored Department was addressing an audience on a Sunday afternoon in one of the principal towns of South Carolina. There were in the rear of the church about a half-dozen young white men. The Secretary dwelt upon brotherhood, using as a basis of his remarks the parable of the Good Samaritan. The young white men were noticeably attentive. At the close of the service they came forward and one of the number said to the speaker: "I just want to give you my hand on what you said about brotherhood, and assure you that I stand for that same position." Then another spoke. He happened to be a secretary of a university Young Men's Christian Association, and said that he was very anxious for the whole group of students of his institution (white) to hear the address. These students had been studying Weatherford's book on "Negro Life in the South." The colored Secretary agreed to speak as requested. On account of racial conditions it was not prudent for the colored Secretary to speak at the institution named, and so another place was arranged and at the time appointed a group of forty young white men, together with five members of the faculty and the president assembled and the Secretary spoke to them at length on "Some Suggestions for Inter-Racial Co-operation." The young men pledged themselves to active service in the program of social uplift of racial co-operation. They

were profoundly impressed by the address of this International Secretary. One of the definite results of the meeting was that some of these young white men offered their services to colored pastors of the city for such work as they could do and for the organization of Associated Charities, which is now paying for one worker who is giving full time to this movement.

As the races come together they will find a basis for mutual understanding and co-operation. The races come in contact with each other in the lower elements—in the slums, in the saloons, in the dregs of society. The better element of white people know very little about the better element of Negroes. They know absolutely nothing about the Negro homes of culture and refinement, where art is admired, where the family life is a charm. The reason for this is at hand. The white people, for the most part, come in contact with the domestic class of colored people. The upper class of colored people, who have a reasonable income from business or professional life or otherwise, have no need to come in contact with the better class of white people. And thus the newspapers and those who discuss the race question must get their conception of the race from the Negro on the streets.

Blessed is any movement that can bring the races on a platform of mutual forbearance, of tolerance and of understanding. In this regard the Young Men's Christian Association is doing a splendid work.

— S. W. Christian Advocate.

MY ESCAPE FROM PEONAGE

The story of an escape from peonage came to us from the principal of Chandler Normal School, Lexington, Ky., who writes, "For the past four years, we have had in our school a student with a unique and interesting history. He was not a brilliant student, his habits having been formed before he began his school career, but in holding what he really mastered he was above the average. He earned the way through school by his own unaided exertions, and has a fine reputation for honesty and efficiency among his employers. His school bills were always paid with the utmost punctuality, and now as he goes forth to begin a study for the ministry at Atlanta in the fall he has a little sum in the bank for his use." He is shown in the picture right of the last graduating class of Chandler School.

IT was on a far away plantation near Hawkinsville, Pulaski County, Georgia, where the big bell rang out the call to work, and the overseer shouted, "All in line!" Until I was twenty-seven years of age, I was one among the groups that must hearken to the call of the big bell.



GRADUATING CLASS, 1913, CHANDLER NORMAL SCHOOL,
LEXINGTON, KY.

Some years ago the owners of these plantations agreed among themselves to let the colored people have schools, with the understanding that no one should be admitted as a pupil who was old enough to work. So I found myself among those who had to work. I hardly know how the thought came to my mind that I wanted to go to school, for there was no talk of schools around the fireside, but for

some cause that I cannot explain I became possessed with the longing for an education. I did not know what for, but, with all my heart, I wanted to go to school.

There were ten of us in our family, including our father. Our mother had departed into the beyond when we were very small. Our father was an easy-going man. Any way would do for him. Whenever I told him that I wanted to go to school he would answer, "You know what the boss says." But I would reply, "Father, he can't *make* me stay here." That was to him a piece of foolishness and he would turn away and say nothing more. At last I saw that I must do

my own thinking and plan my own way of leaving. For ten years school had been my chief thought. Every day I saw myself turning from the old plantation to what was for me the land of freedom and opportunity.

One night I said to my father, "I am going to leave on the first day of May if it costs me my life." For the first time he seemed to realize that I was in earnest. Then he said, "If you leave me you will travel in my

tears." That was a horrible thought to me, so I did not leave then nor until ten years in all had gone by, from the time I first began to think about school. At last one night I said to him, "This is the third and last time I shall tell you I want to go to school. You have hindered me for years by saying that I should be traveling in your tears. That does not sound so bad to me as it did at first, and now will not answer any longer." When he saw that the blaze had never died out he said, "My son, these may be right thoughts that have come to your mind and their power may lead you to a good end, yet they may be the ruin of you. I would rather follow you to your grave than see you captured and brought back to be punished by the hateful laws they have on these plantations. God will change things after a time and then it may be you can then go to school in safety." I saw then that my poor father wanted me to go to school but was afraid I would be punished if I did, as he had known others to be. I said I was going to risk it, anyway. After that he often talked with me about my plan and how to do. As the appointed time drew near he became very sad and never had I known such a sorrowful night as that of our parting. After prayer together, father and sisters bade me farewell with the wish that I might ever be happy.

I had now really started. I had a sack of ginger-bread that my dear sisters persuaded me carry with me. When daylight appeared I knew it would not be safe for me to keep the road so I planned out a road of my own. I wandered Southward for nearly two hundred miles into Florida

and when I came to the spring into which Ponce de Leon had plunged to regain his lost youth, I ate the last of my ginger-bread.

After that I wandered here and there and at last I brought up in Texas. For many days I traveled without seeing any house. At night I was afraid of being destroyed by some wild beast. But none of these things moved me from my purpose for I had had ten years' thought of whatever my journey for freedom might bring, even were it the prospect of death. Coming to a little town, I found work with one of my race. I thought all colored people were like those on the plantation, so I told my employer everything and what plantation I had come from. He was very nice to me and said I had taken the right step. Imagine my surprise, therefore, when I discovered that he was planning my capture it almost broke my heart. I thought at once of my father's fear, but I made up my mind I would even suffer death rather than go back to the plantation. I ran away from this place with all might. This taught me a lesson I did not have to go to school to learn. I found out that there were some of my own race who would evidently put me to death for a dollar and I learned to keep my mouth shut.

Still wandering I came back through Louisiana across the Sabine river and then the Red river, up through Mississippi, and then over into Alabama. There I met two young men who asked me to change a dollar for them. I had one hard earned dollar and six cents so I did them the favor they asked. As soon as they got possession of my dollar they walked away saying, "We will

keep this!" This was the second lesson I learned without the aid of a school.

In coming up through Alabama for many days I was roving across a mountain country and when I completed it I found myself in Chattanooga. The nights had now become so cold I saw I could no longer lie out. For months I had not slept in a bed. My clothes were those I had worn away from the plantation and they were little but rags. My shoes were worn out. I was so discouraged I sat down and cried. Finally I was fortunate enough to find work and people who took me to their home, and put me on my feet once more. But one day while I was out in town I saw a drummer who had sold to the store on our plantation in Georgia for many years. He recognized me and called out, "The boss is going to break your head, nigger, if he gets you." This ended my happy home and I made my way to Knoxville. There I learned of my father's death. Those were dark days for me. I would often ask myself, "What am I living for when there is no heart beating for me?" Then the thought came to me that I would be a coward to come so far and then give up. I arose with this thought and determined to act like a man. I entered school in Morristown, Tenn., in a low grade with small children. They thought it was funny to see a man who knew so little. I was beginning to lose my fear when one day I saw the same drummer again. When he caught sight of me he called out, "Hello, nigger." Never will sinner tremble in the presence of the Almighty more than I did in the presence of that drummer! But he seemed only delighted to spend some

time talking with me. He said one of my sisters and several hands from the plantation had run away and the boss thought I was the cause of all this trouble, "and," he added, "if that old man gets his hands on you he'll take you some night and skin you alive." He went on to say, "I told him I saw you in Chattanooga and he said he would make me a present of \$200 if I would let him know where you were if I should see you again. But I would not do you that way for anything. But I saw that it was my move. I had learned now to get on the train. I left Morristown that night and next morning was in Lexington. By that time I had found out that my boss could not carry me back to the plantation as its laws were not so large in the world as I had thought. I found out that even if I had violated the laws of the state I could not be carried back without the consent of the Governor of Kentucky. I entered Chandler School without money. For the first time I wrote to my old Miss telling her I was in Lexington in Chandler School. She answered with kind words about my going to school.

The kind teachers of Chandler did their best to unfold those twenty-eight years of ignorance. I had almost to bite the dust to stay in school but I stayed there. I have studied many days hungry, walking the streets afternoons trying to find work for a little to eat.

Since I have been in Lexington I have often been asked, "What do you want with so much education?" Out of those same lips I have heard other students praised for going to school. I did not let this discourage me. Dr.

J. E. Hunter, Rev. A. E. Clark, and Kelly Robinson will ever have my heartfelt gratitude for the kind words of encouragement they gave me. Little do people in general realize what a word of encouragement means to one that has passed through the experiences that I have.

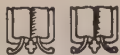
HOW A SCHOOL HAS WON THE REGARD OF THE WHITE COMMUNITY

The Joseph Keasby Brick Normal and Industrial School under Professor Inborden, a graduate of Fisk University, has won the approbation of the white people of the region to an unusual degree. The incident related below indicates the good will of the Southern people near the school.

OUR Jubilee Club went to sing at Rocky Mount, Elm City and Wilson. At Rocky Mount we were met at the station and taken to nice homes until three o'clock in the afternoon when we went to the church and met a very large assembly of people. The next morning we went to Elm City. This is ten miles south of Rocky Mount. When we got off the train we were met not only by a number of colored people but also by a white man who is a Senator, big farmer, banker and business man and gentleman all in one, and reputed to be a man of wealth. We—the Colored singers—were invited to his private office but as the room was small we were asked to sing a few selections; among them by special request, "Nearer My God to Thee", after which this gentleman addressed us in behalf of the city and the Mayor. Just as he closed his address a touring car drove up in charge of a young white man. Turning to the car the Senator addressed me personally and said, "Professor Inborden, here is my car; my son is driving it and they are at your service while you are in this town." The young women of our club were ushered into the automobile and driven to the city school where after a short talk by myself the club sang to the evident delight of all. Before we closed, this same white gentleman came in, made a friendly talk and at our night service he spoke again. When we left town the next morning he was at the train to see us off, and we were invited to spend the waiting moments at his office. I accepted the invitation myself and spent a half hour most pleasantly with him in his office. Before I left he said he was going to think about the matter of making a generous contribution to our school. I never saw equal generosity of feeling on the part of any white Southern man in the open.

IN MEMORIAM

We have received many letters and resolutions from schools and churches, testifying to the wide and deep regard that was cherished toward our late treasurer, Henry W. Hubbard. It is impossible to publish them. They are full of appreciation and sympathy. We quote from a "Memorial Service" held in the First Congregational Church in Chattanooga, Tenn., which is typical of others: "He learned to love us, and we learned to love him. Our prayer is that the A. M. A. and the great cause which the Association serves may be guided to meet the heavy responsibilities which this great bereavement may impose upon it."



THE A. M. A. TREASURY

C. J. Ryder, Treasurer



In the financial showing of the American Missionary Association for the month of July, there are features of encouragement and features to cause solicitude—anxiety.

We give below the statement for the month of July and for ten months of the fiscal year. As will be seen from the donations from churches and the various organizations represented by them, there has been a gain of \$1,360.00. The individual gifts have decreased and the total gain in donations for July stands at a little more than \$1,000.00. The legacies unfortunately have decreased, leaving a decrease in the total receipts for the month of July of \$871.00.

For the ten months also there has been a slight gain in gifts from the churches and the organizations represented in the churches. Here again individual donations have sadly fallen off, leaving a total decrease in donations for the ten months of \$6,596.00.

The expenditures have been very conservative. We earnestly appeal to churches and individuals to contribute generously and promptly that the deficit may be provided for and that the work in these far-reaching fields under the care of the A. M. A. may not be painfully retrenched.

RECEIPTS FOR JULY

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1912.....	\$ 7,326.25	\$253.73	\$1,743.43	.....	\$ 97.06	\$ 9,420.47	\$ 2,492.00	\$ 11,912.47	\$ 6,950.88	\$ 18,863.35
1913.....	7,579.40	291.01	2,781.32	.....	128.65	10,780.33	2,275.16	13,055.54	4,936.17	17,991.71
Increase.	253.15	37.28	1,037.89	.....	31.59	1,359.91	.....	1,143.07	.....	.....
Decrease.	.....	.....	.....	.....	.....	.....	216.84	.....	2,014.71	871.64

RECEIPTS TEN MONTHS—TO JULY 31.

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1911-12...	\$83,747.47	6,078.41	\$20,558.11	.....	\$1,203.54	111,587.53	\$10,181.18	121,768.71	\$85,638.43	\$207,407.14
1912-13...	83,410.28	6,810.40	21,538.00	\$3.89	1,035.30	112,802.87	8,724.15	121,527.02	73,223.35	194,750.37
Increase.	.....	731.99	979.89	8.89	.....	1,215.34	.....	.....	.....	.....
Decrease.	337.19	.....	.....	.....	168.24	.....	1,457.03	241.69	12,415.08	12,656.77

Designated by Contributors for Special Objects outside of regular appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1911-12...	\$1,865.22	1,776.57	\$3,507.47	\$10.00	\$396.45	\$7,555.71	\$27,024.95	\$34,580.66	.....	\$34,580.66
1912-13...	1,451.39	1,556.01	5,038.61	.....	293.42	8,339.43	19,886.67	28,226.10	.....	28,226.10
Increase.	.....	.....	1,531.14	.....	.....	788.72	.....	.....	.....	.....
Decrease.	413.83	220.56	.....	10.00	103.03	.....	7,138.28	6,354.56	.....	6,354.56

SUMMARY OF RECEIPTS TEN MONTHS—TO JULY 31.

RECEIPTS	1911-12	1912-13	Increase	Decrease
Available for regular appropriations	\$207,407.14	\$194,750.37	.....	\$12,656.77
Designated by contributors for special objects.....	34,580.66	28,226.10	.....	6,354.56
TOTAL RECEIPTS TEN MONTHS.....	241,987.80	222,976.47	.....	19,011.33

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Rev. Reuben L. Breed, Assistant Secretary; Miss Miriam L. Woodberry, Secretary Woman's Department.

Home Mission Week, November 16-23, will this year be devoted to the theme, "NEW AMERICANS FOR A NEW AMERICA!" This concerted study of the immigrant should result in a great speeding up of work in his behalf, both through the local churches and through the Home Missionary Society. We are planning to devote our Society's section of the next number of THE AMERICAN MISSIONARY wholly to an accurate and up-to-the-minute portrayal of the main lines of Congregational work for the new Americans.



At about the time this issue appears there will be sent to each pastor a copy of the prospectus of Home Mission Week. The topic this year will be of interest to every church, and special pains has been taken to make the plans for the Week helpful to the local church in developing missionary enthusiasm. Please call on us freely for any service we can render. If any pastor does not receive a copy of the prospectus by September 20, will he kindly notify this office?



Rev. Charles Stelzle has terminated his relationship with the Presbyterian Home Board. This would be an inestimable loss to the missionary resources of Protestantism, were it not that Mr. Stelzle is about to open an office in his own name in New York, with the plan of enabling all the denominations to avail themselves of his splendid equipment as a social service expert and "consulting engineer."



We receive many requests for directions as to how to visit Ellis Island. There is a little formality, but no difficulty involved. The ferry leaves from the Battery at the extreme south end of the island of Manhattan. There is no ferry fee, but a permit is required. This permit may be secured in advance by applying by mail to the Commissioner of Immigration, Ellis Island, New York. Allow a half day for the entire trip, including, of course, the stay at the Island. Mr. Vassileff, our missionary on the Island, goes over every morning, leaving the office, 287 Fourth Avenue, shortly after nine a. m. He is glad to escort any of our friends. Those who go with him need no permits.



The Northfield Students' Conference was participated in by Mr. Swartz. He had the privilege of teaching a fine class of college men the subject of "The City Church and Its Social Task." He also spoke at one of the best attended evening sessions in behalf of the home work of the churches.

This experience has thus early been followed by several requests from colleges to address the student bodies. Later Mr. Swartz returned to Northfield for the Young Women's Conference, when a company of six hundred young women assembled to hear of the work in America. A third trip to Northfield was for the Women's Home Missionary Conference. The address on this occasion was on "New Americans for a New America."



There has been prepared at this office an illustrated lecture on "New Americans," at the request of the Home Missions Council, for use in connection with Home Mission Week. This lecture is the one used at the Women's Conference just mentioned. A large number of the slides for this lecture are being produced, and sets will be deposited in six or eight cities for convenience in shipping. The lecture was well received at Northfield, and there is evidence of a very large demand for its use. It may be engaged either through our literature department or by addressing the Missionary Education Movement, 156 Fifth Avenue, New York. We understand there is a fee of two dollars for its use.



Numerous applications are already in for the services of the various members of the secretarial staff within the period of October to January. The time of all is practically pledged at this writing, yet there are still possibilities for some additional engagements, if they can be made to conform to the outlines of the plans already adopted.

Dr. Herring will go into the Middle West the latter part of September, where his engagements run until December. The latter part of January will find him launched upon a long Western trip, going as far as the Pacific Coast.

Miss Woodberry will be at work in New England throughout the autumn, largely in participation in the United Missionary Campaign.

Mr. Breed will stay in the vicinity of New York, helping extensively in the United Missionary Campaign in New Jersey and New York.

Mr. Swartz will lend a hand at some state meetings in the Missouri Valley, and after the Annual Meeting he will care for a list of appointments in the East. He is also under promise to make a study of the Congregational situation in a large and difficult New England city.



In Philadelphia, the City Society has entered into a revised agreement with The Congregational Home Missionary Society whereby it is hoped that the full resources of that city may be stimulated into action through the assumption of a large measure of local responsibility by the city organization.



Church organization is going on rapidly in Southern Idaho. Superintendent Thomsen has the assistance of Rev. B. W. Rice, an effective evangelist, and has been pushing out through the valleys of that rapidly growing state. He sorely needs two or three ministers to take hold of new fields.



The growth of the Congregational Summer Assembly at Frankfort, Michigan, is indicated by the fact that 350 people gathered at the first Sunday morning service of the Missionary Institute, which was conducted by Dr. Barton and Dr. Herring, July 19-26. Five week-day lectures were

given by each of these two brethren, presenting a comprehensive bird's-eye view of the whole home and foreign mission field. The Missionary Institute was followed by a week given to Sunday-school interests, and the usual three weeks' Bible Conference.



A gentleman from a distant city came lately into the office and asked for copies of our charter, of our constitution, and of our annual report. He also secured the names of our Directors and Executive Committee. He remarked that, as a delegate to the National Council, he proposed to inform himself well in advance concerning the data involved in any action affecting the polity of the denomination.

This office will be most happy to serve any of our constituents in the procuring of facts regarding either the operations or the form of organization of the Home Missionary Society. We have in print the charter, the constitution, the annual report, and considerable other such material. Just ask for it.

We are confident that this memorandum will be construed simply as what it is on its face, an offer of service, and not as an attempt to influence any man's judgment. The Society awaits the wisdom of the representatives of the churches. But knowledge is a factor of wisdom.



The weak link in the Apportionment Plan is the inside one. The National Council can easily vote a benevolent budget of two million dollars. The Apportionment Commission has no vast difficulty in allotting this among the states. The state committees labor industriously in splitting it up among the churches. But nobody as yet has been powerful enough to make it surely get into the pocket of the individual donor, and, ah me! that is the only place where the money is.

Rev. Arthur H. Bradford, of Rutland, Vermont, has done the job in a fine old New England church of the most stable traditions. "And all hands had a fine time." Read his account of it on another page.



Rev. K. F. Henrikson, Superintendent of our Finnish Department, is now in the Far West visiting Finnish communities and arranging for the settlement of ministers. He will return the latter part of the month to organize the Finnish Institute at Chicago Seminary. Mr. Eetu Aaltio has been appointed Assistant Professor.



Rev. C. M. Daley has consented to transfer his activity as General Missionary from Wyoming to northern Montana, taking the place of Rev. E. E. Smith, who recently resigned. He will live at Great Falls. The special emphasis of his work will be on the Sunday-school interests of his region, but he will, as heretofore, be the trusted representative of the Home Missionary Society. Rev. Joseph Pope will continue as Mr. Powell's assistant in southern Montana.



The Executive Committee of the Society holds its next meeting on Tuesday, September 16. Mr. Arthur J. Lockwood, of Glen Ridge, New Jersey, has accepted membership in the Committee. There will be an unusual accumulation of business following the summer gap in activities. Superintendents and missionaries are asked to forward applications in time **for this meeting.**

The Norwegian churches, at their annual meeting, passed a resolution in which they call Superintendent Grauer the "*Tilflugtomand*"—the "Refuge-man"—the man who helps out in emergencies. A pretty accurate designation.

THE UNITED MISSIONARY CAMPAIGN

TO THE CONGREGATIONAL CHURCHES OF THE UNITED STATES:

Announcement has recently been made concerning a movement for the joining of home and foreign mission forces of all denominations in a nationwide presentation of the missionary cause. Inasmuch as the prosecution of the plan proposed has wide bearing upon the missionary activities of the local churches, the Societies undersigned desire to lay before their constituency a statement of the situation, and to ask them to express their will through their delegates in the National Council at Kansas City next October. A considerable number of the State Conferences meeting the past spring have expressed their approval.

The consciousness of the essential oneness of all missionary work, of whatever type and wherever prosecuted, has been rapidly increasing in recent years, but has not found expression in any large and adequate way. Last January, the Conference of Secretaries of Foreign Mission Boards reached the unanimous conclusion that the time was ripe for a step forward toward united effort. Accordingly it made overtures to the Home Missions Council looking to a joint campaign of education and inspiration. The overtures were welcomed, and on March 19th, a committee of twenty men, representing the two bodies, met to consider what action might be possible and desirable. They found themselves in hearty agreement upon the proposition that, for the future, all presentation of the claims of Missions at home and abroad ought to be made pursuant to a concerted plan, in which every interest should have due recognition, and to which it should be a party.

It was also agreed that the plans formed and the activities undertaken ought, in the most complete way, to be under the direction of the home and foreign mission boards, they availing themselves of the aid of interdenominational agencies in such manner and degree as circumstances might suggest.

A considerable number of denominations have signified their willingness to co-operate in the general plan above described, and steps have been taken to work it out on the following lines:

1. By arranging a series of interdenominational conferences of one day each during the coming year in as many communities as possible, and continuing this effort from year to year until the whole country is covered. This matter has been taken up locally by a number of states, and through interdenominational committees they are planning to reach every city and village within their borders. The Laymen's Missionary Movement has been asked to relate its effort to the general movement, and it is hoping to hold three hundred or more of these one-day conferences during the coming year. All these conferences will focus primarily on the definite object named in Number 3 below.

2. By prosecuting throughout the year a special effort to reach all members of churches through the printed page. To this end, all plans for Home Mission Week, November 16-23, which has been inaugurated by the Home Missions Council before the United Missionary Campaign was proposed, will be carried out in their integrity and as a feature of the larger movement. In the latter part of the winter, the allied foreign mission boards will plan for a similar special presentation of the work abroad. In this entire effort, the Missionary Education Movement will be a prime agency through which the boards will work.

3. By concentrating the entire appeal of the year upon the proposal to make the month of March, 1914, the time for a simultaneous Every-member Canvass throughout

the churches of the Union. This canvass will be conducted by each participating denomination in accordance with whatever system of benevolences it may have in force, and will cover the entire list of its missionary agencies. Churches or denominations for whom March is inconvenient will, of course, fix upon some other month.

While the missionary societies of the Congregational denomination have neither the right nor the power to commit the churches by which they are supported to the above undertaking, they do ask from all churches and pastors a very careful and sympathetic consideration of the plan. Whatever may be the detailed steps by which it is expressed in action, the situation outlined is so gratifying an advance toward the unity of all Christian people, it marks the removal of so many of the perplexities which have hampered missionary fellowship, it is so full of promise for future economy and efficiency, it holds such large possibilities for the expansion of Christian missions, as to command our instant and eager interest. It has clear and important bearing, not only upon the plans of the year ahead, but upon the long future of the kingdom of God.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.
 THE CONGREGATIONAL HOME MISSIONARY SOCIETY.
 THE AMERICAN MISSIONARY ASSOCIATION.
 THE CONGREGATIONAL CHURCH BUILDING SOCIETY.
 THE CONGREGATIONAL EDUCATION SOCIETY.
 THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.
 THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF.
 THE EXECUTIVE COMMITTEE OF THE APPORTIONMENT COMMISSION.

HOME MISSIONARIES, WHAT PERPLEXES YOU?

If you will tell us what it is, we will pay you for the information, and in addition we will try to find some one to solve your problem.

It is this way: we want THE AMERICAN MISSIONARY to be a soundly practical magazine, even a technical journal, if you care so to call it. We believe that our eighteen hundred hard-working commissioned men confront problems of genuine significance which are nowhere adequately treated in print.

Therefore, gentlemen, we will offer for several months a prize for the best subjects submitted each month. The conditions are these:

1. We will pay three dollars for the winning suggested subject.
2. One such award to be made each month until further notice.
3. The subject must be in our hands not later than the twenty-fifth of the month. The first month's subject must be in by September 25.
4. We reserve the right to reject any or all subjects submitted for any month.
5. Sign your name and address. We will use initials in printing if you prefer.
6. We will try to secure competent writers to treat the accepted subject so as to help all who are meeting the problem presented.

Remember, these prizes are not offered for articles for publication—simply for suggested subjects upon which articles are to be written later. Send in your ideas. Write to The Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

PROGRESSIVELY GETTING TOGETHER

[EDITOR'S NOTE.—The second bulletin of the Home Missions Council containing returns from the Neglected Fields Survey, is just out. It is devoted exclusively to the state of North Dakota. In this connection, an account of some of the results of that survey, which has come to our attention from the pen of Rev. Joseph H. Beaven, a representative of the Baptist denomination in Washington, will be of interest.]

THE regular form of inquiry called for the following facts: the population—total, school, and nationality; conditions of travel, religious work carried on, giving the name of the denomination, stating whether or not there was a pastor, church building, resident membership, Bible-school, and whether there were any social, fraternal, or improvement organizations. If no religious work was being done, the person reporting was asked to state the denominational preference of the community.

The replies were generally couched in very courteous language, and conditions were told in as much detail as possible. Those coming from destitute fields were sometimes strikingly suggestive. For instance: "Our people are poor, and with the high cost of living and with the struggle for existence they couldn't support a preacher even if they were disposed to." "We have no use for your church or parasite priests and preachers, or for any of your so-called 'Christian' fads. We are trying to follow in the steps of the Nazarene by following out His Gospel of the Brotherhood of Man." "To ——— with your questions. You mind your business and we will mind ours." These replies came in every instance, I believe, from places where no religious work was being done; the fact itself a convincing argument of the need.

We had another character of replies. Here is one: "There are twenty-six school children in regular attendance in this school district. None of them have even been in a Sunday-school, or have ever had anything to do with one." Another: "This would be a good place for a man who wanted to do missionary

work. With those who are in logging camps there are from three to four hundred whom he could reach. They are now fourteen miles from any church privileges."

The general feeling manifested by these returns shows little care for denominationalism. Probably not more than three per cent. give any preference. What these people want is someone to present Bible truths in an acceptable manner. Without knowledge of the conditions one would suppose that western Washington afforded an opportunity for at least all who wanted to go to church to do so. The summary of the returns, however, shows the sad fact that about 70,000 have no religious work of any character; while again those who only receive help through the Mormons, Holy Rollers, and such "isms," or by an occasional visit from a Roman Catholic priest or one of the Lutheran faith, would make the number of those uncared for by the bodies that are represented in this survey as 120,000 souls.

We have already begun to meet this destitution. It has been the desire of the Committee to divide the work as wisely and effectively as possible; and in the apportionment of destitute fields we have kept in mind the religious body that could best care for it. At the same time, in the allotment of fields for special activity, we have endeavored to incidentally allay the evils of apparent oversupply of churches by giving sufficient destitute districts to the care of these churches so that they could spend part of their energies where it would most count. Here is an illustration: Yacolt, Clarke County, Washington, has a population

of 435. In that immediate vicinity there are eleven school districts with a permanent population of nearly one thousand people assigned to the care of the Baptist people. A similar number has been assigned to the Methodist church of the same town. Thus a town that is over-churched is made to be the nucleus of strength to the community about. By the pastors mutually co-operating in the division of their time in these districts near their churches,

and not using the same Sundays in these places, but alternating and giving services to neighboring but destitute school districts as apportioned, taking general oversight of Sunday-schools in the nearby district schoolhouse, they can manage to have at least a share in evangelizing a community and doing it good when otherwise it would be neglected. Conditions such as this illustrates, are common throughout the state.

FROM THIRTY TO FOUR HUNDRED IN AN HOUR AND A HALF

By Rev. A. H. Bradford, Rutland, Vermont

THE way for a church to raise its apportionment is to make a game of it, a game into which the whole congregation enters with the spirit of team play, and then to follow the coaching of the Apportionment Commission as given in its various pamphlets.

Belief in the above statement is the result of experience with an apportionment campaign in the Congregational church of Rutland, Vermont. The story of the campaign may prove interesting and helpful to other churches.

Last April we had thirty pledges for our year's benevolences, totaling \$243.50. Our apportionment is \$1,500. After a week of careful planning and two hours devoted to an every-member canvass we had over four hundred pledges, most of them for weekly contributions; our apportionment is in sight for this year, and we shall go beyond it next year.

Our campaign had its beginning in the planning of our State Apportionment Committee. The chairman of that committee suggested that our county committee meet with Secretary Merrill and arrange for a county campaign. This was done,

and Mr. Merrill gave us our start. Then Secretary Brewer Eddy addressed our congregation one Sunday morning in such a way that apparently everyone wanted to have some part in helping our church to do what was expected of it in the way of benevolence. He roused us to the instant need of an every-member canvass. The following Thursday evening further facts were presented to our people at the regular midweek meeting; for example, how much better other churches in Vermont were meeting their apportionments, and how easily we could meet ours if every member gave in accordance with ability. Carefully prepared charts were shown. The appeal was to church loyalty. Before the next Sunday the following letter was sent to every member of the congregation:

Letter issued by vote of the Congregational Church of Rutland, Vermont, April 17, 1913.

TO THE MEMBERS AND FRIENDS
OF THE CONGREGATIONAL
CHURCH.

We are in the midst of a campaign to increase our contributions for benevolence. Every Congregational church in Rutland County is engaged in a similar campaign at this time. The size and central position of our church give us the opportunity of leading in this movement.

According to the Apportionment Plan, adopted by the National Council, every Congregational church is expected to give a definite amount, suggested by a committee of its local Association or State Conference. The total sum received from these contributions is apportioned among the benevolent societies in accordance with their needs. These societies are as follows: The American Board; The Congregational Home Missionary Society; American Missionary Association; Church Building Society; Education Society; Sunday-School and Publishing Society; Board of Ministerial Relief.

OUR APPORTIONMENT FOR THIS YEAR IS \$1,500. ONLY \$243.50 HAS BEEN PLEDGED TOWARD THIS AMOUNT.

Other churches of the state are meeting and exceeding their apportionments. Our place is in line with them.

At present only thirty out of a resident membership of over six hundred, and a congregation larger still, have pledged anything toward our church benevolence. The ideal is A PLEDGE FROM EVERY MEMBER OF THE CHURCH AND CONGREGATION, THE AMOUNT PROPORTIONED TO PERSONAL ABILITY.

The habit of giving regularly is immensely worth cultivating among our young people.

SUNDAY AFTERNOON, APRIL 20TH, BETWEEN 4 AND 5.30 O'CLOCK, YOU WILL BE CALLED UPON BY THE "THREE HOUR COMMITTEE." Pledge cards will be offered you at that time. Meanwhile please be thinking the matter over, deciding what you can give, and whether you prefer to give by weekly or monthly payments, or in a lump sum.

OUR PURPOSE WILL BE DEFEATED IF ONLY ONE MEMBER OF A FAMILY CONTRIBUTES. LET ALL CULTIVATE THE HABIT OF GIVING SOMETHING, HOWEVER LITTLE, TOWARD OUR CHURCH BENEVOLENCE.

By Sunday night, when the "Three Hour Committee" has finished its calling, we hope to have at least three hundred pledges instead of thirty, and our apportionment in sight for the year.

This is not an attempt to increase the burdens of the large givers. It is an effort to give everyone connected with our church an opportunity to contribute regularly, according to personal ability.

Our aim is SOMETHING FROM EVERYBODY

The letter was signed by the pastor, clerk, and chairman of the Benevolence Committee. On Sun-

day morning the matter was presented once more from the pulpit. In the afternoon a committee of about twenty men and ten women met in the church parlor, received their lists and cards, and then went out to make their calls. By sundown we had accomplished our purpose. The game spirit prevailed throughout. The spirit of team-play was manifest. I am sure we were all better acquainted when the campaign was over than when it began, and our church fellowship was strengthened.

These facts are given with the hope that they may help others who are situated somewhat as we were the first of last April.

EXTRACT FROM MINUTES OF EXECUTIVE COMMITTEE MEETING, JUNE 17, 1913

The Executive Committee of The Congregational Home Missionary Society assigned to Associate Secretary Swartz, at the beginning of his term of service, over two years ago, the function of special study and leadership in the city work of the Society. Mr. Swartz has wrought diligently at this task, in addition to the duties which have fallen to him in connection with general administrative and publicity work. He has added greatly to the effectiveness of the city work for which the national Society is directly responsible, but beyond this has spent considerable time, at the invitation of local churches and city organizations, in the investigation of special problems, and suggesting plans of effort. We have assurances that his services along this line have been helpful in a marked degree. The Committee have therefore asked him to respond to such invitations to the utmost measure compatible with his more immediate obligations. It believes that the Home Missionary Society can in this way render a very marked service to the churches of its constituency in these times of rapid city growth, with resulting swift changes in the conditions

which are confronted by city churches. It is very plain that only by the most intelligent and energetic adaptation of method can the church measure up to the demand made upon her by our overgrown polyglot cities. If the churches can use Mr. Swartz's study of these problems in such way as to make their adaptation swift and effectual, the officers of the Home Missionary Society will be greatly gratified.

For the Executive Committee.

ALFRED COIT, Chairman.

HARRIS G. HALE, Clerk.

HOME MISSION HELPS FOR CHRISTIAN ENDEAVOR TOPICS

"Mission Work at Home and Abroad—Going," is the topic for the October missionary meeting. Four of our leaflets have more or less bearing upon the subject of "going" as applied to the home field, and we shall be glad to furnish them on request. They are the following:

"A Quilt and a Coffee Mill." A story.

"Real Pioneering." A "goer" at work in a difficult field in southwestern Colorado.

"One Man's Field." A slip showing the extensive field of our missionaries in the West.

"Winning Men to Christ on the Home Mission Field." Extracts from reports of some of our missionaries.

Write to The Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

A conference of Slavic Congregational ministers will be held in Cleveland, September 17-21. This is the first gathering of the kind for many years, and much interest is felt by our Society, as well as by the ministers who will come together. There will be an extended discussion of the whole problem of Protestant work among Slavic peoples, with special reference to our own situation and obligations. We hope that from it will issue plans and forces which will greatly increase our efficiency in this field.

IN THE LIBRARY

New Books of Special Moment

THE PROBLEM OF CHRISTIANITY. By Josiah Royce. Two volumes. The Macmillan Co., New York. Price, \$3.50, net.

In these volumes the brilliant Harvard professor portrays Christianity in the light of his well-known type of idealistic philosophy. Much of the discussion is therefore of interest only to the student of philosophy. The larger part of it, however, will appeal to all who desire to know what thoughtful men of our day find in Christianity. They will be struck by the reverence of Professor Royce's utterances and his fervor. They will enjoy his vivid pictorial style even if it seem unnecessarily diffuse. They will not seriously dissent from his phrasing of Christian faith as "loyalty to the Beloved Community," which is Professor Royce's way of describing the invisible church of which Jesus Christ is the life and head, or the Kingdom of Heaven which He came to establish. On the other hand, one cannot avoid seeing that while the writer's very slender stock of definite convictions may or may not equip him sufficiently for a philosophical class room, it would certainly be next to useless for a Christian evangelist or pastor. This, however, does not mean that they can render to such no service. The over-conservative who read him open-mindedly will get a wider horizon. The over-radical will discover that there is more to be said for Paulinism, for the doctrines of depravity, atonement, and grace, than he has been wont to suppose. No one of any type of mind can fail to feel throughout these volumes the wholesome warmth of a strong and earnest nature.

Goodness and love that are self-conscious have no influence on the soul, for they have departed from the kingdoms where they have their dwelling; but, do they only remain blind, they can soften Destiny itself.
—*Maeterlinck.*



PARTICIPANTS IN THE ELLIS ISLAND DEMONSTRATION AT SILVER BAY, JULY, 1913

"NEW AMERICANS" AT SILVER BAY

By Herman F. Swartz

OUR Ellis Island Demonstration made a great impression at the Silver Bay Conference of the Missionary Education Movement. About seventy-five delegates were costumed to represent a score of nationalities, and they were then taught to personify the various peoples.

These pseudo-immigrants were loaded on a large power boat, and in the presence of a great company of delegates they were landed, bag and baggage, at the Silver Bay dock. Here inspectors received them, and lining them up escorted them to the auditorium. The carpenters had made the platform into a very creditable replica of the Ellis Island inspection room. The immigrants were inspected by two physicians. Then they passed the "moral wicket" and made their way to the clerk's desk. The examination here was conducted just as Uncle Sam does it, with the exception that all was done in the English language. This was, as the Inspector explained to the audience, "for three good reasons—first, these immigrants speak only English; second, the audience understands only English; and third, the Inspector commands no other speech."



LANDING OF "IMMIGRANTS" IN THE SILVER BAY PAGEANT



PART OF THE IMMIGRATION PAGEANT AT SILVER BAY, JULY, 1913

Three of the arrivals were excluded. Others were ticketed, and turned over to the transportation companies. A missionary moved among them, rendering many ministries of help and comfort. To Mrs. Harry Wade Hicks belongs the credit for the effective management of the demonstration.

HOME MISSION INSTITUTE

The first Home Mission Institute for the executive officers of the Home Missions Council was held at Asbury Park, New Jersey, June 3, 4, and 5. Representatives of the principal home mission organizations were present in fine force, and there was frank discussion as to the real inwardness of denominational relationships and of co-operation in forwarding the common interests of the Kingdom.

Dr. Herring, Chairman of the Standing Committee on Immigrant Work, of the Home Missions Council, presented a preliminary report concerning the work now being done for immigrants by the different denominations in the country. A special meeting of the Council was held, at which the following recommendation of this Committee was adopted:

Resolved, That the Home Missions Council should assume responsibility for extending a Christian welcome and friendly ministrations to immigrants arriving at the various ports of entry, and that to this end immediate steps be taken to secure, in conjunction with the Council of Women

for Home Missions, if its co-operation can be obtained, a representative to be known as Secretary of the Committee on Immigrant Work of the Home Missions Council, who shall act in the following capacities:

To investigate conditions at all ports, seeking to bring about the appointment of missionaries whenever the existing force is inadequate.

To use the influence of the Council for effecting the organization of the missionary force at each port, and furthering co-operation among the members of such force.

To make the influence and service of the Council available for immigrants en route to their new homes, and for emigrants waiting at the port for embarkation to the lands from which they came.

Such Secretary to be regarded as the missionary representative of every Board in the Council; he to make duplicate monthly reports to all Boards and to serve each Board for such special ends as will not interfere with the specific task assigned him. His activities to be directed by the Immigrant Committee.

To many present it seemed that this action marks the beginning of a new epoch in meeting the greatest issue now confronting the American churches.

City Missions had a large place on the program. Rev. H. F. Swartz furnished a paper analyzing clearly and setting forth pungently the subject, "A Denominational Program for a Given City." The discussion indicated that this paper met such a vital need that it was decided to send a copy of it to every home mission administrator in the Council.

MESSAGES FROM THE FRONT

BRIEF LETTERS FROM WORKERS ON THE HOME MISSION FIELD

Missionary Evangelist B. W. Rice,
Idaho

While holding special services in McCall, at Payette Lakes, the best member of the new church there, a woman, one night brought me a six-shooter and told me where to find it hidden at the fence corner. I took the gun and put it under my mattress,

where it was allowed to peacefully slumber on until the close of the revival. A saloon man had offered a reward for any one who would humiliate a preacher in the village. I was not molested at all, and the new church had twenty-nine members at the close of nine nights' work.

Seventy-five miles interior from McCall, a tenderfoot and his family from

the East had taken up their domicile in a mountain fastness, where the weird stories of Indian raids had brought terror to their hearts. All sorts of bad Indians were supposed to roam the mountain and scare people. This was on the wonderful Saw Tooth range. Whenever anything "Indian" was on tap, this family was aroused to a high pitch.

One fatal day six big Indians came in sight and made it known that they would appreciate a dinner. Taking their rest under the pines, they patiently waited for the impatient family to throw something together that would regale the redskins. The moment came, and the signal was given to the Indians, while the white man stood in readiness with his rifle. Seated at the table, the big fellow at the head said to the one at the foot of the table—"Brother, please express our thanks to God." It is needless to say that the rifle hammer was slowly and silently let down, and the man who had no prayer of his own knew the face value of that of poor Lo.

Idaho folks are those sturdy people who have come from everywhere with all kinds and no kind of religion. They have letters of dismissal, letters of recommendation, letters of submissal, letters of commissal, etc., etc., and would just as soon as not let these age in their trunks. With these letters they have builded an Oregon Short Line to backsliding, a Grand Trunk route to neglect, for hundreds of these letters are at the bottom of as many trunks. They have joined in the Union Specific of forgetfulness, and must now be repaired. Idaho people, when once aroused to their rightful place in Christianity, are going to show somebody how things are done.

Rev. J. L. Donovan, Jr., Jerome, Arizona

We have taken in another member, Mrs. Lini Tameitti, an Italian, who speaks French. She wanted to come into this church more than a year ago, but Brother _____ could not speak French. I took her in last night, tak-

ing her through a short ritual in French, and translating to my congregation.

She is a member of the Vaudois Church, or Waldenses, which you know is three hundred years older than Luther. I will read to her from her French Testament and shepherd her at home in French.

Strange, is it not, that in this little mining camp we should receive into our wee church a lady with one little child from the far West, Hawaii, born in Australia, and another lady the following Sunday with one little child from the far East, Italy, both being really Congregationalists, both being pure, beautiful, bright Christian women? Verily, the ends of the earth are come together. Who knows but that Jerome may some day become *Saint Jerome*?

From the Monthly Report of Rev. W. H. Hopkins, Superintendent for the South

The month of June began with an "All-day Sing" at the Rock, Georgia, country church. These "sings" in the South need to be known to be appreciated. For weeks the women prepare their gowns and their bonnets. Then for days they prepare the chicken, the potato pie, and the other "fixins." Then for miles and miles they come to the church. They have from one to four sermons, a big dinner, and between times they sing, as only a Southern audience can sing. It is a time for the young fellow and his sweetheart, and as much a time for the old grandmother, and the neighbor who lives ten or twelve miles down the valley. Once you attend a "sing," you will never forget it. Independent of its religious value, its social value is great. I have now had a number of these inspiring all-day meetings.

In Albemarle, Rev. W. Boyd Goebel has accomplished wonders. He started in last fall when the field was in worse condition than though nothing had been done. In these months since, he has gathered a church of about

ninety members. Every member of the church is paying toward the current expense fund; he has a Sunday-school of one hundred and twenty-five; he has built a new church building in a part of the city where many own their own homes; and he has a congregation large enough so that most of the time he is turning people away on Sunday evenings.

Recently the owners of the cotton mills have given him a building in which he hopes to do some institutional work. These cotton mill towns present great problems and (I cannot help feeling) great opportunities. I have never seen anything sadder than a company of cotton mill people. Their condition is pitiable in the extreme. The Albemarle Cotton Mills are better managed than most of the mills in the South, yet they work their employees eleven hours every day. Frequently they are compelled to work overtime, and the legal age for a boy or girl to go to work in North Carolina is twelve years. Many go to work before they are twelve, and the wage scale is from forty cents a day up to one dollar and fifty cents. The man of the house, in the home in which I was entertained, has been thirteen years in the cotton mills, and is now getting the highest wage they give—one dollar and fifty cents a day. These are native Americans. So far as I can see, the cost of living is no less in the South than it is in the North. There is need of some one to espouse the cause of the cotton mill employee. I spent the day in Albemarle conferring with the ministers of that vicinity.

I am convinced that we are needed as a denomination in the South. I have yet to visit a community anywhere, without feeling that there was a need which we, better than perhaps any other denomination, could meet. Sometimes I have felt badly over the kind of work we have been doing. The church life of the South needs less preaching and more pastoral work; less of the common type of revival and more of the organized life

in the church and Sunday-school. The average church is going on in its traditional way, seldom sounding the ethical note, and even more rarely definitely seeking to meet the community needs. I feel sure that we have a mission.

Then in addition, we have the illiteracy and the ignorance, the low ideals, and sometimes the lack of ideals. We have our factory people, with their pitiful outlook upon life, and we have our backwoods mountaineers, with their pitifully cramped lives. Altogether the problems are stupefying. They are, however, not greater than the power of the Everlasting Gospel. We feel that there are missionaries needed in India and China. Why should we fail to realize that there are missionaries needed in our own land? There are many in these days who are charmed with the thought of laboring for the last and the lost and the least in India, who are forgetting the last and the lost and the least among the millions in our own land.

There are whole communities in North Carolina where no one preaches the Gospel, and there are thousands and thousands of young white people to whom we have denied all educational privileges. I believe that at present there is a far greater neglect, so far as higher education is concerned, for our young white people, than there is for the young colored people.

What of the future? There is a great work, a needy work, and a hard work to be done. It is a work requiring a siege rather than a battle. It will demand patience, but in the end I feel assured there is before us a victory.

**Rev. W. K. Bloom, General Missionary
in North Dakota**

The new church building at Deering has now been dedicated. Much time has of necessity been put into this field by the general worker, in addition to the faithful labors of the pas-

tor, Miss Nellie M. Osmun. The community now has a beautiful and useful property, including a parsonage, all paid for, and on the retirement of the pastor for needed relaxation and treatment for eye trouble, the Rev. W. C. Allen, of Buford, another of our faithful pastors, succeeded to the pastorate. Thus on dedication day, the retiring pastor and the pastor-elect were both present, and the work goes on without any interruption. This church has the entire right of way religiously for several miles around the

village, and it is understood that no other church will enter the territory. This will make it a community church of a fine type.



Rev. G. B. Wilder, Wallace, Idaho

Am greatly pleased with Wallace and with the work as it begins to present itself. The field is exceedingly responsive to all that I do. My Sunday evening congregations now completely fill the auditorium, and the prospects are that we shall have to make use of the side room, too.



"I BELIEVE IN THE HOLY CATHOLIC CHURCH"

[EDITOR'S NOTE.—We have been aiding a church over in Pennsylvania. The institution has been so nearly dead that to keep it going seemed a dubious investment. The minister, an unusually good man, resigned in discouragement. Then we received a report from that "dead" church that hurt our feelings. We wondered whether the minister's discouragements had upset his statistical ability. He reported for the quarter an average prayer meeting attendance of 65, an average Sunday-school attendance of 270, 210 hopeful conversions, and 170 accessions on confession. We sought an explanation, and we print it just as it came.]

Plymouth, Pa., July 21, 1913.

DEAR BROTHER:

This morning I was reading Dr. Gladden's criticism of Billy Sunday's revivals, and as I looked back over the past three months I could not for the life of me offer one criticism of the Wilkes-Barre campaign in either method or results.

The first of this year I resigned, to take effect April first, because of the worry and seeming hopelessness of trying to run a church with neither people nor means to run it on. For the past year my salary was always behind. Local debts were pressing upon us, and collections would scarcely pay for light and fuel. A congregation of from twenty to thirty at the morning service, and about one hundred and twenty-five at night, and all this time, according to the religious census, there were over five hundred people claiming this as their church. I need not recount to you the past few years of this church's history, for you know it all too well.

Mr. Sunday asked the churches to

organize prayer meetings before he came. Our church was asked for six leaders. I could not furnish them because our average attendance at prayer meetings was only from six to ten, and part of those were "silent partners." Our church did practically no preliminary work for the revival until the last two weeks before Mr. Sunday came. Then a few prayer meetings were held in conjunction with other church people. A few of our people were carried away with him at first. The rest were slow to respond. One lady that had not been in our church to service more than twice in a year "because she was so nervous," attended twelve of Billy's services the first two weeks, and sat there from five o'clock p. m. until nine-thirty. Four more of our ladies went over the second Sunday of the campaign at four o'clock in the afternoon and had to stand up until ten o'clock that night. Another man who occasionally came to our church went over at eight o'clock the third Sunday morning and stayed until five

in the afternoon without a bite to eat, in order to hold his seat. Many instances of this kind that seem totally unbelievable happened day after day.

About the fourth week results began to assume proportions unexpected. Many of our people supposed that the larger churches would reap the great benefits, but it was the small churches like ours that need Billy Sunday the worst and receive the most benefit.

Our church was never really without a pastor. I supplied in April, holding funerals and christening, etc. Rev. Pierce supplied one Sunday during the month. We received in all during the past three months two hundred and nine on confession, but some of these were already on the roll, so we increased but one hundred and seventy members. It was no uncommon thing for old church members to "hit the trail." One pastor said that all his official board but one had "hit the trail."

During the campaign the people in certain districts met in homes for prayer. When the campaign closed, these district meetings were continued for Bible study. They are all studying the Book of Acts, taking one chapter a week.

We have a Bible study class for the older members, meeting in the church on Friday evening. On Monday evening our young men meet at the homes of the members for Bible study. A young man of our church is teacher. The class now numbers forty-two young men, and is still growing. They are branching out now, and are organizing a class in Sugar Notch, one up near Dorranceton, and one in Berwick (twenty-five miles away). This evening in the church basement the Brotherhood of our church entertains this Young Men's Bible Class. We expect about one hundred and fifty men present. An hour's entertainment will be given, and at the close a substantial lunch will be served. The ladies have a Sisterhood organized, and the young ladies are organized through their Sunday-school classes. One class

presented the church with a "Thomas Self-Collecting Communion Service." Another presented the church with one hundred hymn books.

Now as to permanency of results. Some have backslid. In every crowd some will hear a voice from Heaven, and some will say it only thundered. I presume in all we have lost six or seven. These may be brought back again. Our Brotherhood is "all at it, and always at it." One evening about the first of July one of our new converts came into the parsonage with a man staggering drunk. He wanted to "swear off." He wouldn't sign the pledge or allow us to offer a prayer. He said, "All I want is to shake your hand." In a few minutes this fellow left, and with a prayer for him we hoped for the best, but expected he would soon forget his resolve and be as bad as ever; but in about twenty minutes he was back with another of his associates, an old man sixty-one years old, who has been a drinker all his life, and he wanted to sign the pledge. These two men stayed sober over the Fourth, and are still strictly temperate. Now this first man was considered one of the worst men in town—a great fighter. They call him "Tom, the man-eater." He is leader of a tough gang, and we hope through him to reach a good many. He comes to church and we hope to soon see him surrender to Christ. We have one saloon keeper's whole family. One son tended bar for his father. The father is trying to get rid of his business, and then he will join us. Another man closed up his saloon business, and his bartender comes to our Sunday-school. So we might mention many cases of gamblers, cock fighters, dog fighters, and booze artists that have joined the church and are leading exemplary lives. We have, I believe, received more really bad men than all the other churches put together. Whether this is a compliment to our church or not I can't say, but they say, "I believe I can keep my religion better in your church."

Not all these people were converted in Billy Sunday's meetings. Not half of them were, but they came out in the church services. We have conversions every Sunday yet. One Sunday evening we had thirty in our service, but not all that claim conversion join the church.

The church has remodeled the parsonage for us and fixed it up in modern style, with electric lights, bath, and new paper and varnish throughout. Yesterday they took up an offering in the church to pay for it, and they received pledges for about seven hundred dollars. They are going to make the subscription reach about fifteen hundred dollars.

I will close. I feel that I have told but very little of the real condition. It must be seen to be appreciated. Trusting in God, and praying for guidance to lead the new converts aright, I am

Yours very truly,
A. R. FISK.

SEVEN DAYS IN THE WEEK

Steel is not the only industry upon which lies the blot of seven-day labor. Steam and street railroads, hotels and restaurants, telegraphs and telephones, newspaper publishing and distributing, certain classes of retail storekeeping, and many other callings, at present require continuous labor from hundreds of thousands of persons engaged in them. In sixteen groups of occupations employing about 180,000 trade-union members in the state of New York, one man in every five was reported to the State Department of Labor in 1910 as working regularly seven days a week. In the same year the Bureau of Labor in Minnesota reported 98,558 men working seven days each week. In Massachusetts a joint legislative committee in 1907 estimated that 221,985 persons, or over seven per cent. of the population, were engaged in seven-day labor.—*Selected.*



THE TREASURY



MONTHLY COMPARATIVE STATEMENT

JULY RECEIPTS

	Churches	Sunday schools	Y. P. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. St. Soc.	Legacies	TOTALS
1912.....	\$4,146.40	\$ 29.47	\$58.07	\$ 791.08	\$5,025.02	\$ 522.15	\$1,444.73	\$16,064.20	\$ 23,056.10
1913.....	5,092.23	66.69	57.44	1,383.81	6,599.67	1,170.64	1,559.64	5,885.70	14,715.65
Increase.....	945.83	37.22	.....	592.23	1,574.65	648.49	114.91	.....	.....
Decrease.....	.....	.....	.63	.....	.....	.....	.....	10,678.50	8,340.45

FIRST FOUR MONTHS OF FISCAL YEAR, ENDING JULY 31, 1913

	Churches	Sunday schools	Y. P. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. St. Soc.	Legacies	TOTALS
1912.....	\$15,986.06	\$600.93	\$194.79	\$ 4,781.43	\$21,563.21	\$ 3,617.29	\$ 7,185.43	\$37,249.52	\$69,615.45
1913.....	13,978.77	426.51	147.18	6,889.52	21,391.98	4,540.27	7,130.97	32,622.12	65,685.34
Increase.....	.....	.....	.....	2,058.09	.....	922.98	.....	.....	.....
Decrease.....	2,007.29	174.42	47.61	.....	171.23	.....	54.46	4,627.40	8,930.11

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary, Charles H. Richards, D. D.; Treasurer, Charles E. Hope; Field Secretaries, William W. Newell, D.D., 19 La Salle Street, Chicago, Ill.; William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Mechanics Bank Building, San Francisco, Cal.; Assistant Field Secretaries, Mrs. C. H. Taintor, Clinton, Conn., and Rev. J. P. Sanderson, D.D., Chicago.

A church in Carnegie, Australia, built its house of worship in a single day. At six o'clock in the morning fifty-seven loyal members were on hand to begin the construction. By three o'clock in the afternoon the number of eager builders had become one hundred and fifty. They swarmed over that growing structure, inside and outside like bees about a hive. By night the building was completed and furnished. Nearly every member of the congregation had voluntarily contributed some part of the work. The auditorium seats about 250 people. People came from all about the neighborhood to cheer the eager workers, and when the building was completed they crowded it for a joyful praise-service. Several similar feats of one-day construction have been reported in America, but this is said to be the first achievement of this kind in Australia.

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Such a completion of a church building by the donated labor of its members and friends is not unusual in this country. There is an Illinois pastor who is a genius with shovel and hammer. When he begins to excavate the cellar of a future church, he soon draws others into the hole with himself, and once enlisted they keep on working with him to the end. One Oklahoma pastor hauled the sand and brick for his new church eleven miles across the prairie, fording a river on the way. His contagious example drew others to assist in putting up the sanctuary. Another pastor in an eastern city, considering the shabby condition of the basement of their church, challenged fifteen or twenty to meet him there with their tools on Monday evening. They came, duly armed, tore out the old construction, and kept at the work of renovation till they had finished a new modern Sunday-school room, with parlors, kitchen and all the rest. Then they moved upstairs and modernized and equipped the auditorium—all by the work of their own hands. Such efforts put new life into a church.

❁ ❁ ❁

In a Maine church this summer the pastor announced an entertainment to be given on the following Thursday, stating that "the proceeds of the entertainment will be divided equally among the churches of the village—the Methodist church, the Christian church, and the Fire Company." We are not quite sure whether he considered the Fire Company as a church, but certainly all three of these institutions work for the salva-

tion of the community, and it is quite proper that they should share equally in the profits of such an entertainment.



Speaking of entertainments, why should any one object to them, when properly conducted, as a means of adding to the revenue of a church? They bring people together socially, promote the spirit of fellowship and good neighborhood, and add something to the total of human happiness. In a New Hampshire village recently the earnest women of a church conspired with the summer visitors for such a "Fair and Entertainment." The triumphs of the needle and of the embroiderer's art were there, gay blossoms from the garden and lily-pond, and delicacies for the sweet tooth. Artists in speech and in music, from Paris, from Montreal, from New York and Washington and Boston and other places gave of their treasures, and then all made merry over the ice cream. Result, \$60 for the little church. Good thing!



CONGREGATIONAL CHURCH AND PARSONAGE, LEMON GROVE, CAL.

IN THE LAND OF SUNSHINE

SOUTHERN California is the Italy of America. Its sky is as blue and its air as balmy and fragrant as in the boasted clime of the Mediterranean Peninsula.

The flowers bloom there as nowhere else, and the orange groves and lemon orchards, the fig trees and olive trees, and trees bearing other luscious fruits, make one feel that

here is a place where the meat-trust has no terrors, because one can live luxuriously on products of the soil. The annual flower show in Los Angeles gives striking proof that this is the land of sunshine. The writer will never forget the scene which greeted him years ago when, on an April morning as he drew near San Diego, he lifted the curtain of his Pullman sleeper and looked out upon vast fields covered with red and yellow poppies, carpeting the vales and covering the hillsides with a mantle of wonderful beauty.

That reminds us that San Diego is a city of remarkable interest. In the extreme southwestern corner of our nation, it is the metropolis of its section and has a busy and satisfying life of its own. Its attractive

homes spread over the valley and clamber up the hillsides onto the mesa to the east. It has a wonderful harbor, as blue and charming as the



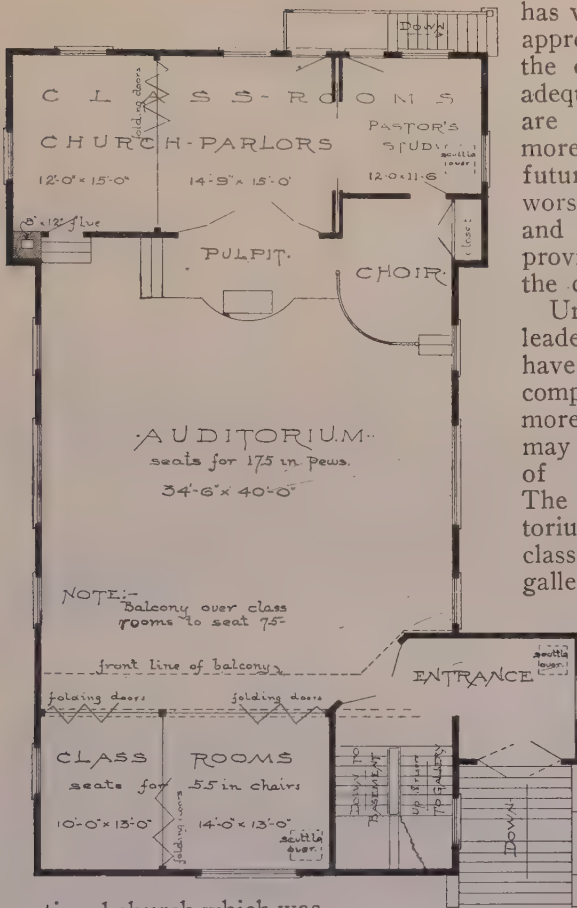
INTERIOR CONGREGATIONAL CHURCH, LEMON GROVE, CAL.

Bay of Naples. Across the bay is beautiful Coronado nearer the sea, and farther out Point Loma stands as a sentinel guarding the entrance from the Pacific Ocean. We have several Congregational churches in San Diego, and others up the coast and out toward the east.

One of the near neighbors is LEMON GROVE, about eight miles east of San Diego. There is a distinct community here of about seven hundred people. Their occupation is chiefly lemon-growing, as the name of the village implies. Ours is the only church, and if it does its work well and meets the religious needs of the community as we hope it will, there need be no other. It will be the center of the community life, social as well as religious. Close by is the fine school building. Two and a half miles away is the little city of La Mesa, where we have an excellent Congre-



REV. CLIFFORD N. HAND



has vindicated the wisdom of these appropriations by growing so that the early equipment is no longer adequate for the community. There are more people, more children, more needs, more prospect of future growth. A new house of worship was an urgent necessity, and it ought to be up-to-date to provide for the varied wants of the community.

Under the strong and inspiring leadership of their pastor they have secured a rarely attractive and complete new church, in which more than three hundred people may worship. The construction is of cement and cement-plaster. The first floor contains an auditorium, with church parlors and class rooms opening into it. A gallery at one end adds to the seating capacity. On the floor below is the Sunday-school room with seats for one hundred and seventy-five, which with other rooms thrown open can accommodate an audience of two hundred and forty-five. There are rooms for classes and for Boy Scouts, a reading room, a gymnasium and a kitchen.

gational church which was formerly yoked with this church. Not far away is the Spring Valley church which has sometimes been part of the double and triple parish served by a single pastor. The growth of the fields has made this no longer necessary, and pastor Clifford N. Hand has his hands full in looking after his growing flock in Lemon Grove.

We came to the aid of this church in its infancy, having given it a grant in 1898, and a parsonage loan twelve years ago. It



CONGREGATIONAL PARSONAGE, LEMON GROVE, CAL.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Charles R. Brown, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

NEW MEXICO

Report by Rev. J. H. Heald, D.D., Field Superintendent

THE Congregational Education Society has maintained eight schools for Mexicans the past year. Two of these, that at Marquez and that at El Paso, Texas, are new schools. Of the nineteen teachers employed six were new to the work. All the teachers without exception have done earnest and effective work. It must be recognized, however, that the character of this work is so peculiar that several years of experience are necessary to the highest efficiency in it. Next to character, permanence in the work is the most important element of success. Some of our older teachers have gained great influence with the people and have a hold upon their affection and confidence that nothing can break. This has been of inestimable value under the attacks to which the schools have been subjected the past year.

The enrollment of pupils for the year has been 434. Several schools have shown some falling off in attendance due mainly to two causes,—priestly interference and shifting population. The shifting due to the former cause has in most cases been beneficial to the schools and has left us the more earnest and independent ones. Some of the schools have shown marked gain in regularity of attendance and interest.

The continued vitality of the work is shown by the organization of two

new schools, in each case in response to the earnest desire of the people. Two additional applications for the starting of schools have also been received.

Before the close of the last school year we had reason to expect that intense ecclesiastical opposition was in store for us and our expectations have not been disappointed. This opposition has taken three forms: (1) Direct attack on the schools by pulpit and press; (2) Indirect attack by bringing pressure on the people to remove their children from the schools; (3) Efforts to gain control of the public schools and use them as a means of destroying ours. We have met the opposition vigorously varying the method according to the form of attack. In case of the first form, that of direct attack, we have thought best to depart from our usual method of ignoring such attacks and to reply vigorously to them. So vicious have been these attacks, so outrageous the misrepresentation of the aim and character of our schools, that we felt we had no alternative but to meet them and expose their absurdity. Our replies were well received by the people and the justice of our position recognized by the more intelligent and fair-minded.

With regard to the second form of attack, that of bringing pressure to bear upon the people themselves, we

could do little but to encourage the people to stand firm for their rights. And altho the pressure has been severe, even to the extent of excommunication and refusal of Christian burial, most of the people have stood firmly for their right to educate their children. Their steadfastness has given us a new respect for the Mexican people.

With regard to the third mode of attack, through the manipulation of the public schools, our feelings have been a mixture in which gratification has struggled with apprehension. In all advancement of the public schools in the Mexican towns we rejoice; the effort to use them for ecclesiastical purposes we deprecate.

Our schools have done a great work in New Mexico and they still have a great service to render. Were they withdrawn, the cause of progress would suffer a serious set-back.

ATRISCO

The school has been under the charge of Miss Mabel A. Smith, who has successfully taught previously at San Mateo and the Rio Grande Industrial School, and Miss Laura Purkpile, who has taught three years in this school. Excellent work has been done, altho the attendance (of 45) has been smaller than in previous years, owing mainly to removals from the district. While several families have moved away it is interesting to note that one family of Mexican Protestants has returned after some years absence, having sold their home elsewhere at a sacrifice, and are building a house near by in order that they may put their children in our school.

Some pupils come to this school from a considerable distance, altho there are public schools nearer. Four children of one family have come a mile and a half. Notwithstanding the distance, their attendance has been very regular, except that two very small girls have been kept at home in the severest weather. These children have not only shown good progress in

their studies, but have improved even more remarkably in their habits of personal cleanliness.

CUBERO

Improvement in educational standards is shown by the fact that practically every child of school age in the town has been in school (either the mission or public school) this year. The school directors have enforced the law. The public school has been in charge of a good Christian woman who is a competent teacher. We wish this state of things might continue. Unfortunately some of the powers that be do not favor it.

By reason of the success of the priest in stampeding a considerable number of the pupils of our school near the end of the previous school year, our school has had quite a change in its constituency, for a time rather demoralizing the grading of the school. There has been no lack of pupils, however, 60 pupils having been enrolled. Altho the new material was in some cases rather crude, our experienced teachers, Mrs. and Miss Collings, evolved order out of chaos and achieved a model school.

MARQUEZ

This remote little town was blessed with large families, but small school privileges. Its appeal for a school was irresistible, backed as it was by the willingness of the people to work in building a school house. The school under the charge of Miss Sarita Montoya was a success from the start. As the village was small it was thought that one teacher would be sufficient, but with an enrollment of 45 Miss Montoya's hands have been full. But for the help of her younger sister, Rosa, who spent the year with her, she would have found the task too heavy. It is hard work to organize a new school out of untrained material of all ages. The results of the year's work have been very satisfactory. Pupils have shown great interest in their work and have made corresponding

progress. Several married women have sought and obtained help from the teacher in learning to read. The interest of parents in the school has been marked. Attendance at Sunday-school has been large. The people are hungry for knowledge and truth.

SAN MATEO

Miss Olive G. Gibson (long and successfully connected with the work in other schools and on the platform) and Miss Jennie Nichols have had charge of the school this year.

The school has been honored by marked attention from the parish priest, ably assisted by influential parties in the town. Their efforts have had greater success than they deserved. San Mateo has suffered a relapse,—temporary we trust. The school has not received the appreciation which the ability and devotion of the teachers merited. Attendance has been small. Great effort has been made to improve the habits of regularity on the part of those who have attended.

While the teachers have been sorely tried by the coldness and opposition of many, some have manifested such loyalty and steadfastness as to gladden their hearts, refusing to remove their children from the school altho excommunicated from the church of their fathers because of their steadfastness. Such as these are worth maintaining the school for, even if the numbers should fall below the present year's enrollment. Their example will hearten others. Reaction is almost sure to follow and manifest itself in larger attendance and interest in the future.

SAN RAFAEL

Miss Ida L. Frost and Miss Anna I. Fox have continued the successful conduct of this school. Notwithstanding the fact that a new \$5,000 public school house had opened its doors, our little adobe school house continued to be a place sought out of many,—68 to be exact. This is due to the fact

that fine Christian womanhood sat there enthroned and high grade training was offered. Even ignorant people can sometimes appreciate quality.

The school was not as large as the previous year, but quite large enough. Ecclesiastical opposition had served to winnow out the chaff. The wavering and irregular ones were given to understand that they were not wanted unless they were ready to attend strictly to business and the result has been the best year in the history of the school.

Not only has excellent work been done in the regular studies, but much interest has been taken in industrial work. The girls have dressed little dolls, made aprons, and manufactured a comforter for the Industrial School. The boys have made match scratchers, footstools, a mission chair, a barrel-horse, and (proudest achievement of all) a number of wheelbarrows.

SEBOYETA

Mr. and Mrs. Hernandez have continued in charge of this school. The continued presence of an intelligent Christian family in the town is an object lesson of great practical value to the whole community as well as to the school itself. The school has had an enrollment of 51, which is not as large as it ought to have been. The compulsory school law is not enforced. Many are not in school who ought to be. There are a good many boys of fourteen years and upwards who cannot read. What our teachers find it hardest to contend against is the dreadful apathy of the people (with the exception of a few of the more progressive families) toward education and toward religion. Washing, house-cleaning, a visit or a feast-day seem to most of the parents more important than the school. A mother complained to the teacher that her daughter seemed to care more for school and books than for anything else. There is hope for the children. And the older people appreciate some of the good results of schooling. The ability

of some of the pupils to make orders from the mail-order catalogues and write letters in English is a source of pride and practical value.

RIO GRANDE INDUSTRIAL SCHOOL

This has been the best year in the history of this training school for the pick of our Mexican youth. The working force has been efficient and enthusiastic and relations between teachers and pupils have been close and sympathetic. Almost without exception the pupils have been those who sought for themselves the opportunity for education and were ready to make the most of it. Of the 39 enrolled only six left school before the end of the year, three of these on account of sickness. Two were removed by their parents because required to do some manual work to which they objected. Such are not wanted anyway, for this is designed to be a *bona fide* industrial school. The idea of work being both honorable and desirable can hardly be considered indigenous among the Mexican people, but it is growing in favor among our pupils. Ten of them worked for their tuition during the summer vacation and four others a half day throughout the school year, while all performed the allotted two hours a day of labor, for the most part with good grace. By a system of rotation they thus have a chance to become familiar with many kinds of useful work. In the industrial training departments good results have been secured. Several have become proficient in the dairy and butter-making department. The shops have turned out book-case, mission tables, and work-benches of excellent workmanship, besides a multitude of smaller articles. The girls have made and mended their own clothes, besides making comforters for the school and doing some fancy work. They have also done well in house-keeping and in cooking and serving the meals.

In the regular school work all have

done well and some have made remarkable progress. Our teachers say they have never known pupils who worked so hard.

There has been positive gain along moral and religious lines. Great interest was taken in a "White Ribbon" contest under the auspices of the W. C. T. U., and great zeal for temperance was the result. Many have come to the teachers for counsel on religious matters and manifest a desire to lead a real Christian life.

Most of the pupils desire to return next year and it is already evident that the attendance will be limited only by the capacity of the school. A new dormitory for girls is greatly needed.

EL PASO, TEXAS

Just south of the New Mexico line where the western point of Texas corners in between old Mexico and New Mexico is the growing city of El Paso. It probably has 25,000 Mexicans in its population, many of them recent comers from Mexico. Its Mexican quarter is a problem. Our Mexican Congregational Church of eighty members in the midst of this quarter is helping to solve the problem. On petition of pastor and church, the Education Society aided them in maintaining a parish school, still further helping to solve the problem. Miss Concepcion Morales, a graduate of our Chihuahua Training School in Old Mexico, has been in charge, and has done strong work. Altho handicapped by poor accommodations the school has been a great success. An enrollment of 86 has proved that there was a demand for such a school. While a considerable number of the children of our Protestant people have been among the pupils the great majority are from Catholic homes. Some of these Catholic parents seem to appreciate the moral as well as the intellectual training their children have received. The school merits better quarters and a larger teaching force.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: Congregational House, Boston, Mass.

President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D. D.; Treasurer, Henry T. Richardson; District Secretaries: Rev. Robt. W. Gammon, D.D., 19 W. Jackson Boulevard, Chicago, Ill.; Rev. Milton S. Littlefield, 1215 Dorchester Road, Brooklyn, N. Y.; Educational Secretaries: For the Southwest, Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 948 Market Street, San Francisco, Cal.

The Annual Meeting of the Sunday-School Society will be held October 29 in connection with the National Council. Each contributing church is entitled to be represented.



The Congregational Summer School at Frankfort, Michigan, had a splendid Sunday-school gathering for a week, with able instructors. Summer schools should be held in many other parts of the country.



The Benzonia "larger parish" with ten Sunday-schools observed Children's Day in a grove near the church. The life of the splendid mother church, with its noble pastor, was imparted to all. The plan of a united Christian work for a large district has proved successful and is worthy of imitation.



One of our faithful missionary workers is in need of hospital treatment which, with meagre salary, he cannot afford. A noble Christian and humanitarian service can be rendered by sending a special gift for the purpose to the secretary or treasurer of the Sunday-School Society.



The disturbances in Mexico have interfered with Sunday-school work. Grants of literature have been temporarily lessened. The time will speedily come for an enlargement of the work there. Shall we be ready for it?



Great opportunities are open for co-operation and help in rural Sunday-school evangelism. A large service can be rendered by developing boys' and men's Bible classes and clubs in connection with our Congregational Brotherhood.



The donations for the month of July were \$472.64 less than for the corresponding month of last year. Generous giving is greatly needed that the splendid opportunities which are open for missionary extension, rural Sunday-school evangelism, educational improvement, and many other lines of work to which the Society is called, can be carried forward.

STARTING IN A NEW TOWN

By Miss. Helen M. Jones, Missionary, Wisconsin.

At Adams a year ago but a dozen houses and shacks could be seen among the jack-pine and scrub-oak, while to-day there is a population of about 850.

Among the newcomers were those accustomed to church services and Sunday-schools, and they were lost without these privileges. One of the ladies opened her half-built house, and made possible the first Sunday-school. The assembly-room, was the large front porch. The kitchen, sitting-room, bed-rooms and stairs served as class rooms. Thus the Sunday-school was born and here housed for three weeks, when some of the boarders of the home took night work with the railroad company, and were obliged to sleep days. So the Sunday-school had to seek other quarters. The home of the superintendent was the next resort, but his shack would not accommodate the number that came; so to the woods they went, and for two Sundays nature provided the meeting place.

The school by this time began to be recognized as a real and regular thing, and a part of the new town, demanding a more permanent meeting place. The dance hall (one of the first buildings to be built) was the only available place, so was secured but for several reasons it proved very unsatisfactory. The spirit of the dance and show seemed to possess the children, and discipline was very hard.

As the cold weather came on, the hall was inadequately heated, and the teeth of large and small fairly chattered. Bravely they struggled on all winter until Easter day, when their half-built church could be used. As yet there was naught but the outside—no laths, no plaster, no seats, but soon from nail-kegs, planks and bunches of shingles, two-by-four seats were constructed, and big and little gracefully balanced themselves on these uncertain seats for an hour or more. Despite the uncomfortable benches

and the fact that occasionally a plank would break, heaping the youngsters in piles on the floor, there was a very marked improvement in the general conduct of the school.

Before the first anniversary of this organization, the church building will be complete, and the school will have a comfortable and permanent home.

REAPING AFTER MANY DAYS

By Rev. R. P. Herrick, D.D., Supt. Minn. and So. Dakota.

Emmanuel Sunday-school in St. Paul is a part of the new Emmanuel Church which is a community organization where there are probably 7,000 to 10,000 people. This Sunday-school organization has a long history.

In 1889 when we moved to St. Paul I located in this general neighborhood. In the parlor of my home, we organized a Sunday-school of which Mrs. Herrick was the Superintendent. The fact that we wore out a carpet by the tramping of the little feet did not count with us. Dr. George M. Boynton, then Secretary of the Society, paid a visit to this Sunday-school years ago. When we removed, the school had varied experiences; living in a railroad station for years; then being homeless, then occupying a small church building, and finally developing into the John E. Bell Congregational Church, helped thereto by gifts from Mr. Bell.

By the removal of a Methodist church and the prospective removal of the St. Anthony Congregational Church there came the opportunity to combine all these elements into a community church and Sunday-school. This has now been done and they plan to build a \$10,000 structure for the accommodation of the large and vigorous new enterprise. The Sunday-school when combined should double in membership in the next year or two.

For these twenty-four years the Sunday-School Society has watched over and cared for this neighborhood and sees at length a fine outcome for its investment.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

A COMPARATIVE STATEMENT OF RECEIPTS

FOR THE FIRST SEVEN MONTHS OF 1912 AND 1913

	Churches	Individuals	Aff. Soc.	Interest	Legacies	Totals
1912.....	\$8,471.10	\$3,229.28	\$4,320.05	\$7,386.47	\$8,400.00	\$31,806.90
1913.....	9,875.07	6,268.07	3,459.42	8,507.19	2,176.66	30,286.41
Gain.....	\$1,403.97	\$3,038.79	.....	\$1,120.72	.....	.....
Loss.....	.....	.....	\$ 860.63	.....	\$6,223.34	\$1,520.49

In this comparison Conditional Gifts are not included. But for the large falling off in Legacies the comparison would show a decided gain. This result is, of course, attributable to the special campaign of June and July. If this average of over \$4,000.00 a month can be maintained for the remaining five months of the year, the receipts will again exceed \$50,000.00 for the year. This is our confident expectation.

THE CAMPAIGN FOR \$6,000 EXTRA

WE know that many friends of the Board of Relief will be anxious to learn how the campaign to secure \$6,000 extra by July 31, came out. As already announced in this magazine and by editorial statement and advertisement in the *Congregationalist* and the *Advance*, the Board realized on the first of June that it was likely to be confronted with a deficit of \$6,000 on July 31, the date of the close of the Triennial Period to be covered by its report to the next National Council. A special committee consisting of Drs. Stimson,

Boynton and Mr. Ford was appointed to co-operate with Secretary Rice in placing this fact before the churches and individuals of the denomination. Circular letters to the number of 5,000 were mailed to as many persons presenting the situation. In addition the Secretary sent a hundred personal letters to those who had been helpful to the Board in past times of need. A half-page advertisement was carried for 5 weeks, and a full page for one week in the *Congregationalist*, and a half-page for 4 weeks and a full page for one week in the *Advance*. There

were many responses to both of these advertisements and without them the effort would not have been nearly so successful. In response to these combined efforts there were received in extra gifts up to and including July 31st \$4,600.26. Since that time and up to the date of this writing, August 15, there has been received in response to the appeals, a sufficient additional sum to bring the total up to \$5,041.81. The estimated budget for June and July was as nearly accurate as possible. But the facts reveal that if the full \$6,000 had been received there would still have been a deficit of \$600. As it is there was a deficit on August 1 of \$2,000. Fortunately this money was not owing to the bank nor to the pensioners but represented funds belonging to the Endowment Department awaiting investment which had temporarily been used to complete the July first payments due the pensioners. This money will have to be refunded to the Endowment Department out of the first available receipts. While it is a great disappointment to have this deficit, the condition of the Board was greatly improved by the splendid and generous response of its friends in answer to the special appeal. We are most happy to be able to say that the regular receipts for June and July kept up with those receipts for the same months in 1912.

In behalf of the Board and the Special Committee, and above all the aged ministers and ministers' widows who are served by the Board, we extend our grateful thanks to all those who contributed these special funds. Our thanks are also due to the editors and management of the *Congregationalist* and the *Advance* for their hearty and most helpful co-operation.

We are glad to be able to say that with a single exception, so far as our correspondence revealed, we have heard of no criticism of this effort. In our many years of experience in securing funds for benevolent objects we do not recall more unanimously, hearty and cordial responses with words of approval and good-will than

were contained in the scores of letters received with remittances during this campaign.

IS IT NOTHING TO YOU?

We give below an extract from a letter received late in July, from a minister's widow, who is a pensioner of this Board, left with six children and without means. The oldest son is an invalid and not able to do any work, the other children so far as they are old enough to do anything are earning all they can. The combined income however is exceedingly small and inadequate for their support.

"I have been out of regular work since last February. Have tutored, substituted and anything else that I could possibly get hold of in order to support my family, but having no permanent work have gotten very much behind in rent and other living expenses. At present I am really in a distressing condition. There is practically nothing that I can get to do during these summer months. In September, however, I am promised a position. The second boy is working, but his wage is small. He helps me all that he can. The oldest boy is unable to do any work. I sometimes despair of his being any better. During the vacation the little boys earn some so as to help get clothes. Every thing is high here, especially groceries, and live as simple as we can, it costs more than we can earn. For instance, I have not bought butter for 6 months so you see we have been keeping as close to the line of economy as health will demand. I have gone into detail so that you may understand why I make the following request. I do not know whether you will be able to grant it or not. I do know, however, you will do the best that you can, for you in the past have made it possible for me to actually live. Could it be arranged so that I could have my October allowance now? It will help me to pay a little on my rent and one or two other bills which are distressing me so. In these severe circumstances it is possible only to exist, not to live."

It must be a hard heart that would not be moved by a situation like this. All the circumstances of the struggle of this widowed mother, who is now 47 years old, are well known in the office of the Board. The October payment has been sent forward but is only a small sum and

doubtless she will need it almost as much October first as now. It is such cases as these which lead the Board to realize the inadequacy of its funds.

SOME SUGGESTIONS

"I think if your Society had a fee for Life Membership and a graduated scale of payments with other titles it might help to bring in some money, as people would have a point in view in contributing the different sums.

I never feel that the cause makes so much public display as it might, and regret the small amount allowed it under the proportional giving.

Without violating the confidence of the pensioners, I think that more ought to be said of their individual needs. Where a comparatively small sum would establish the cause forever on a firm foundation, I think an effort ought to be made to secure a complete Endowment. Those few dry statistics in *THE AMERICAN MISSIONARY* do not speak loud enough for the old ministers. A cut of an old church, or description of old parishes would talk much louder to those who cannot seem to visualize the needs. I think you will excuse these suggestions as they spring from great sympathy with this cause."

We are most grateful for these suggestions. These are made by one whose letter begins: "I enclose my check for Ministerial Relief." Surely any *giver* is justified in making suggestions and kindly criticisms. This friend recognizes the difficulty of presenting the cause of Ministerial Relief. The pensioners of our Board, as a rule are educated and refined people. They cannot be exploited. Their self-respect cannot be disregarded. This is not a charity. To pay all the pensioners adequately, is a debt of honor from which our churches cannot escape and maintain their self-respect.

We have tried in this issue, to act upon some of these suggestions and we shall do more of this in the future than we have in the past. One sen-

tence in this letter calls for a further remark: "where a comparatively small sum would establish the cause forever on a firm foundation I think an effort ought to be made to secure a complete endowment." It would require at least 5 millions of dollars in the Endowment Fund "to establish the cause forever on a firm foundation." But this would not be "forever", for the growth of the church would in a few decades call for 10 millions of dollars instead of 5. Strenuous efforts are constantly being put forth to enlarge the Endowment. Over \$74,000 were added to the Endowment of this Board in 1912.

A VERY MODEST REQUEST

The widow of a Congregational minister, now receiving a modest pension from this Board, and who is 79 years old, sends in the following letter:

"I felt delicate about speaking of anything I could do without, but there is one book I do want. It is the new Testament and Psalms in such shape I can have it on my stand near my bed and not so heavy I cannot read while lying down. All I have is a large teacher's Bible. I have had it for 30 years and it is a very precious book. It is marked from Genesis to Revelation. It has been my companion in my Church, Sunday-school and Missionary Work all these years, but it is so heavy it hurts me to hold it in my hands. I cannot read it when lying in bed. I shall refer to it always, but I long for something I can handle easier. It need not be embellished or very large as I can see any good print. If you can give out my request and secure one, I shall be so glad. The Word is my constant comfort and will be so more and more until I go to the "better land."

The one who first communicates with Secretary Rice will have the privilege of furnishing this "blessed book" to this "dear old lady."

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Roy P. Guild, 1325 Clay St., Topeka, Kan.; Vice-President-at-large, Mrs. C. R. Wilson, 69 Frederick Ave., Detroit, Mich.; Vice-Presidents: Mrs. H. E. Birdseye, Glen Ridge, N. J.; Mrs. W. W. Newell, 244 Wesley Ave., Oak Park, Ill.; Mrs. J. C. Luckey, 560 Elm St., Portland, Ore.; Mrs. Frank E. Jenkins, Demorest, Ga.; Recording Secretary, Miss Annie A. McFarland, 203 No. Main St., Concord, N. H.; Corresponding Secretary, Mrs. W. C. Wheeler, 1316 College Ave., Topeka, Kan.; Treasurer, Mrs. H. A. Flint, 604 Willis Ave., Syracuse, N. Y.; Editorial Secretary, Miss Eleanor Nagle, 141 Crafts St., Newtonville, Mass.

AN IDEAL MISSIONARY SOCIETY

The ideal missionary society is a principle, a force, a vital essence; it cannot be measured by its membership, nor weighed by its methods, nor appraised by its visible results. It is a soul that dwells in a body, not a body that has—or mayhap has not—a soul! How shall we recognize it?

First, by the vibrant, ringing quality of its faith. It is faith, not a weak, half-apologetic hope that perhaps, in spite of all seeming obstacles, the work will succeed in the end. It is a faith that has the absolute courage of its convictions, that, freed from fear and fatigue, can throw every ounce of its strength into the labor before it.

Second, we may recognize it by the breadth of its vision, of its constructive statesmanship. Whatever enters into the life of this world of ours becomes part of the material with which this soul builds. It has to do not alone with churches, Sunday-schools, and prayer meetings, but with racial, child labor, and liquor problems, with tenement housing and municipal sanitation, with a living wage and safety of life and limb.

Because of the scope of its responsibilities, it finds expression through a wide diversity and many degrees of talent. It fits means to ends, and does not expect by hap-

azard impulse to accomplish what can only be done by definite, sustained, far-reaching consecration. Its crowning attribute is joyousness. It works as a bird sings, from sheer delight in its ability so to do.

What of the body which this soul inhabits, the body we know as "The Woman's Missionary Society of Blankville Church?" Does it befit its high calling? Let us go into one of its meetings.

Does it begin promptly and end likewise? Does its program hold human interest above figures and abstract facts? Does its committee work show business-like methods and knowledge of the principles of scientific management? Do the majority of its members know by experience why God asks for the first fruits, why proportionate giving—be the proportion what it may—is the only just, satisfactory, and effective method of giving?

If, meeting all these tests, it yet places undue stress upon numbers, the result will be pride or discouragement, equally unwarranted. If it is subject to extremes of temperature, fluctuates frequently between zeal and apathy, its annual harvest will be uncertain and inadequate. But if it recognizes that it is only one unit in a vast army, that "if there be first a willing mind it is accepted according to that which a society hath, and not according to that which it hath not," then it will

throw the fervency of its faith back of a world-wide crusade. It will reckon little that its membership is small, its financial power slight, its talents too few or ill-balanced to make a symmetrical whole, because it will see its work in the large. It will know that every step of advance in civic righteousness brings the kingdom of Christ one step nearer. Through its individual members, if not as an organization, it can always help in that direction.

It will look upon prayer as a means of getting something done, not primarily as a conventional form of worship; hence it will traverse the prairies and climb the mountains with every pioneer pastor, will thread the labyrinth of many a mine, and teach in a thousand schools. Year by year, the joy of the Lord will be its strength, as it looks back for its beginning to that upper chamber in Jerusalem, and for its consummation to the time when "a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, shall stand in white robes before the throne and before the Lamb."

MISS K. L. HAMILTON.

TOPIC FOR OCTOBER, 1913

HOW THEY BUILT THE CHURCH

CONGREGATIONAL CHURCH BUILDING SOCIETY

PROGRAM

Prepared by Mrs. H. E. Harned

Hymn—How Firm a Foundation.

Scripture—Ps. 84; 122.

Prayer—That the church may be the center of the life of every community in our country. That we may show the same devotion to the church that our fathers showed.

Hymn—I Love Thy Kingdom, Lord.

Brief talks on

I. Location of New Churches.

1. In old New England.
2. Among the strangers in our land.
3. On the Frontier.

II. Need of Adequate Equipment.

1. To match commercial enterprise.
2. Per cent. of churches that do not survive because of no assistance.

III. How the C. C. B. S. helps.

Material for the above topics will be found in "The American Missionary," May, 1913 (Pine Island, N. Y., and Rules of help), also in the following leaflets which will be furnished on request by the C. C. B. S., 287 Fourth Ave., N. Y.—

"The Newest Church in New England."

"Outposts of the People."

"Church Building Annual, 1913."

"Montana in the Making."

"C. C. B. S. in a Nutshell."

"The church without a house is a vagabond, no permanent institution."

The Annual Meeting of the Federation is to be held in Kansas City, Mo., in October. A more definite announcement will be made in the next issue of this magazine.

Two leaflets have been sent to the Reciprocity Bureau entitled respectively "Putting First Things First" and "Are We in Earnest?" These may be borrowed for local use by applying to the Editorial Secretary.

One of the most vital problems which confronts our national life—politically, socially, and religiously—is the Immigration Problem. No one can afford to be ignorant on this subject. Though few may be able to enter into an exhaustive study of this problem, the Home Mission Text Book for 1913-1914 makes it possible for everyone to gain a valuable knowledge of the history, tendencies, and possibilities of the great migrations of the present. "The New America" treats the subject in a most concise, yet thorough manner. For additional study, from an entirely different point of view, there has been published another small book, "America, God's Melting Pot." It is greatly desired that many auxiliaries will devote several meetings of the year to a study of these books. A "Supplement" containing programs and bibliographies has been prepared to assist leaders. The two books with the "Supplement" can be secured for 70 cents from denominational headquarters or from the publisher, F. H. Revell Co., New York and Chicago.

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

287 Fourth Avenue, New York, N. Y.

July, 1913

MAINE—\$169.14.

Cong. Conf. and Miss'y Soc. of Me., Geo. F. Cary, Treas., \$161.38.

Hampden: 6.76. Individual, 1.

NEW HAMPSHIRE—\$679.18.

New Hamp. H. M. Soc., A. B. Cross, Treas., \$120.67.

Amherst: 11.61. Hampton: 5. Intervale: 5. Pittsford: 32.50. Portsmouth: North, 491.40. Rindge: First, 10. Webster: 2. Individual, 1.

VERMONT—\$553.20 (of which legacy, \$500.00).

Charlotte: 32.20. Rupert: Estate of T. D. Smith, 500. Waterbury: 20. Individual, 1.

MASSACHUSETTS—\$7,391.23 (of which legacies, \$3,589.45).

Mass. H. M. Soc., J. J. Walker, Treas., \$308.52.

Ashburnham: First, 16. Beverly: Dane St., 1. Brockton: First, 25. Chelsea: Central, 19.26. Chicopee: 2nd, 15.21. Cummington: Village, 4.26. Dedham: Estate of Martha C. Burgess, 1,000. Deerfield: Estate of Rufus Gagne, 208.32. Dorchester: Second, 45.20. Easthampton: 18.89. East Long Meadow: 13. End. Soc., 5. East Northfield: "Lyn," 5. Essex: 37. S. Sch., 10. Granby: Estate of Sam'l M. Cook, 714.40. Hadley: First, 6.24. Hanover: First, 12.90. Harvard: 6. Hatfield: Estate of Sam'l H. Dickinson, 136.77. Haverhill: First Ch. of Christ, 13.87. Holden: 7.60. Leominster: Ortho., 120. Lowell: Kirk St., 154. Ludlow: First, 7. Mansfield: Ortho., 31.89. Medford: Mystic, 17.38. Merrimac: Estate of Phineas Chase, 493.40. New Bedford: North, 22.09. Newton: First, 251.78. North Adams: 107.50. Northampton: First Ch. of Christ, 119.22. Northboro: East, 20. North Wilbraham: Grace Un., 11.70. Palmer: 2nd, 20.10. Peabody: South, 88.86. Pittsfield: First Ch. of Christ, 400. Salem: Estate of Jos. H. Towne, 1,036.56. Somerville: Prospect Hill, 15.25. Webster: First, 75.06. Worcester: Central, 200; Piedmont, 191. Individuals, 289.

W. H. M. Assoc. Mass. & R. I., Miss L. D. White, Treas., \$1,090.

RHODE ISLAND—\$453.68.

R. I. Home Miss'y Soc., F. H. Fuller, Treas., \$2.68.

Kingston: 250. Pawtucket: 100. Individuals, 101.

CONNECTICUT—\$1,064.38 (of which legacy, \$46.25).

Miss'y Soc. of Conn., J. S. Ives, Treas., \$271.93.

Bethlehem: 11.97. Cromwell: First, 21.60. Danbury: 15. East Woodstock: 12.16. Gilead: 23. Groton: S. Sch., 9. Hartford: "In loving Memory of M. C. H.," 250. Ivoryton: 17.71. Manchester: Second, 139.10. Meriden: First, 5. Center S. Sch., 7.66. Middletown: First, 10. New Britain: Miss'y Soc., 5. New Haven: Grand Ave. S. Sch., 10. North Woodstock: 9.04. Pomfret: First, 9.50. Salisbury: Ch. of Christ, 19.09. Sharon: First, 8.35. Stratford: 29.11. Washington: First, 57.50. Waterbury: Bunker Hill Lad. Miss. Circle, 5. Watertown: 6.38. Westchester: 4.10. West Cornwall: Estate of David L. Smith, 46.25. Windham: First, 12.83. Windsor: First, 14.60. Individuals, 33.50.

NEW YORK—\$550.66.

N. Y. H. M. Soc., C. W. Shelton, Treas., \$34.42.

Brooklyn: Lewis Ave., 57.60. Candor: 19. Churchville: Union, 12.50. Coventryville: 8. Fairport: S. Sch., 10.58. Greene: 5. Paris: 10. Rensselaer: First, 5. Salamanca: 11.60. Warsaw: 3. Individuals, 200.

W. H. M. Un., Mrs. J. J. Pearsall, Treas. Brooklyn: Willoughby Ave. Home Dept., 6.96. Canandaigua: W. H. M. Soc., 162. Mt. Vernon: First W. U., 5. Total, \$173.96.

NEW JERSEY—\$377.79.

Newark: First Jubé Mem., 100; First Jubé Mem. S. Sch., 9.04. Rutherford: 9.20; End. Soc., 7.30. Upper Montclair: Christian Union, 236.25. Individuals, 16.

PENNSYLVANIA—\$24.40.

Allegheny: First, 19.40. Individual, 5.

WASHINGTON, D. C.—\$236.20.

Washington: First, 143; First End. Soc., 25; Ingram Mem., 63.20. Individual, 5.

GEORGIA—\$13.00.

Atlanta: First Wom. Soc., 5. Calhoun: 4. Danielsville: 1. Folsom: 2. Middleton: 1.

FLORIDA—\$30.00.

St. Petersburg: 30.

LOUISIANA—\$45.70.

Bayou Blue: Ind., 3. Hammond: 4.20. Indian Village: 5. Kinder: 17.50; Emanuel, 16.

ARKANSAS—\$5.06.

Gentry: S. Sch., 5.06.

TEXAS—\$50.00.

Dallas: Central, 50.

TENNESSEE—\$18.14.

Nashville: Fisk University, 6. Pleasant Hill: Chr. End. Soc., 7.14. Individual, 5.

OHIO—\$176.32.

Cong. Conf. of Ohio, J. G. Frazer, Treas., \$156.32.

Marietta: First End. Soc., 10. Individuals, 10.

INDIANA—\$188.60.

Angola: First, 15. Fort Wayne: Plymouth, 100. Indianapolis: 1st, 18. Ridgeville: 21.50. Terre Haute: 1st, 34.10.

ILLINOIS—\$264.11.

Cong. Conf. of Ill., J. W. Hiff, Treas., \$154.11. Chicago: Rogers Park, 25. Fall Creek: Zion, 25. Galesburg: Central, 50. Individual, 10.

MICHIGAN—\$171.70 (of which legacy, \$100.00).

Michigan Cong'l Conf., J. W. Sutherland, Treas., \$66.70.

New Buffalo: Estate of Estella C. Crosby, 100.

W. H. Union, Mrs. C. K. McGee, Treas. Union City: 5.

IOWA—\$310.02.

Iowa Cong. Conf., A. D. Merrill, Asst. Treas., \$189.25.

Muscatine: First, 66.27. Sherrills: Ger., 50c. Individuals, 54.

WISCONSIN—\$303.54 (of which legacy, \$250.00).

Merrill: Emmanuel Scand., 3.54. Racine: Estate of Edward D. Davis, 250. Individual, 50.

MINNESOTA—\$41.19.

Minn. Cong. H. M. Soc., H. A. Sriver, Treas., 8.69.

Mankato: Swed., 1.50. Individuals, 31.

KANSAS—\$1.00.

Manhattan: First, 1.

NEBRASKA—\$11.50.

Grand Island: Ger. Pilgrim, 7.50. Red Cloud: 4.

NORTH DAKOTA—\$56.04.

Received by Rev. E. H. Stickney—Eureka: S. Sch., 2.35. Glen Ullin: 7.05. Niagara: 4.80. Total, \$14.20.

Buford: 80c. Coulee: 3.04. Gascoyne: 73c. Glen Ullin: Evan. Ger., 7. New Glucksthal: Ger., 20.98. Foothills: 4.20. Foxholm: 2.73. Reeder: 1.39. Scranton: 33c. Individual, 64c.

SOUTH DAKOTA—\$197.36.

Received by Rev. W. H. Thrall—Aberdeen: 12. Centerville: 14.62. Custer: 8.60. Ft. Pierre: 10. Gann Valley: 3.12; Individual, 5. Redfield: 39.85. Ree Heights: 21.50. Sioux Falls: 10. Spearfish: 6.97. Vermillion: Individual, 10. Yankton: 55.90. Total, \$197.36.

COLORADO—\$6.00.

Loveland: Ger. Zion, 6.

WYOMING—\$51.24.

Received by Rev. W. B. D. Gray—Barnum: 2.70. Big Piney: 3. Buffalo: 3.21. Cassa: S. Sch., 1. Cheyenne: 7.08; Wom. Miss. Soc., 18.30. Dayton: 3.50. Glendo: 55c. Kaycee: 75c. Lusk: S. Sch., 2. Shoshoni: 1.65. Superior: 3. Sussex: 2.50. Waltman: 2. Total, \$51.24.

MONTANA—\$48.70.

Columbus: 5. Fox Lake: 1. Great Falls: First, 10. Ismay: No. Cottonwood, 15. Livingston: 15. Newton: 12c. McCone Heights: 2.58.

IDAHO—\$19.05.

Boise: Wright, 6. Cotterel: Ger. Pilgrim, 3.05. Pocatello: First, 10.

CALIFORNIA, NORTH—\$20.00.

Individual, 20.

CALIFORNIA, SOUTH—\$111.00.

Pasadena: Plymouth, 100. Individuals, 11.

OREGON—\$83.55.

Individual, 2.50.

W. H. M. Union, Mrs. J. B. Mann, Treas. Ashland: W. H. M. S., 8. Forest Grove: W. H. M. S., 16.25. Hillside: 1. Oregon City: 1.60. Portland: Hassall M. S., 26.70; Sunny-side, M. S., 18; Laurelwood, 2; University Park, 5; Pilgrim, W. M. S., 2.50. Total, \$81.05.

WASHINGTON—\$89.97.

Wash. Cong. H. M. Soc., H. B. Hendley, Treas., \$84.97. Individual, 5.

HAWAII—\$3.00.

Kapaa Kauai: End. Soc., 3.

Received for the Joint Campaign, 2.60.

SUMMARY.

Contributions	\$9,329.95
Legacies	4,485.70
Joint Campaign	2.60
Total	\$13,818.25

STATE SOCIETY RECEIPTS**NEW HAMPSHIRE HOME MISSIONARY SOCIETY.**

Alvin B. Cross, Treasurer, Concord.

Receipts for July, 1913.

Alstead: 5. Boscawen: 29.65. Claremont: 24.42. Concord: Jerome Hoyt, 10. Dalton: 3. Gilsum: 12.50. Hampton Falls and Seabrook: 5. Hillsboro: Smith Mem., 94. Hooksett: 6.50. Langdon: 3. Ossipee Ctr.: 15. Salmon Falls: 20. Somersworth: 5.60. Tilton: 65.94. Walpole: 15.59. Total, \$315.20.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

John J. Walker, Treasurer, Boston.

Receipts for July, 1913.

Amesbury: Union, 5.55. Amherst: 1st, 82. Arlington: Park Avenue, 20. Blandford: 2nd, 2.28. Boston: South, Phillips, 25; Brighton, 30.48; Dorchester, 2nd, Extra Cent a Day Band, 3; Dorchester, Village, 21.60; Finn, 8.57; Finn, 4.20; Jamaica Plain, Central, 40; Waverly, 1st, 40.21. Braintree: 1st, 35.80; Aux., 16.75; South, 14. Brookline: Harvard, \$92.15. Cambridge: Pilgrim, 28.46; Wood Memorial, 14.58. Dover: 1.75. Everett: Courtland Street, 22.19; S. S., 6; J. S. C. E., 2; Mystic Side, 20.12. Fall River: Central, 116.10. Framingham: South, Grace, 72.18. Gardner: Finn, 3.30. Granby: 8.17. Hampden: 4.80. Haverhill: Center, 36.39; Ward Hill, 5.62. Medford: Mystic, S. S., 14.20. Merrimac: 6.80. Milford: 1st, 92.11. Mills: Church of Christ, 8.94. Natick: 1st, Friend, 5. Newton: Auburndale, 223.28. New Marlboro: Southfield, 1.59. Pepperell: 28. Phillipston: 10. Reading: 31.19. Sandwich: 4. Somerville: 1st, 27. Southbridge: Elm St., 15.61. Taunton: Trin., 57.75; Union, 5.87. Upton: 8.17. Wakefield: 1st, 42.42. Ware: East, 175.60. Warren: 16.08. Watertown: Phillips, S. S., 21.59. West Boylston: 18.60. Westford: Union, 25. Williamsburg: Haydenville, 4.60. Woburn: North, 5; Lad. Char. Reading Soc., 30. Worcester: Plymouth, 61. Yarmouth: 1st, J. S. C. E., 1.25.

Designated for the House of Good Will, Richmond: S. S., Prim. Dept., 5.

Designated for Massachusetts, Lawrence: Armenian, 125. Springfield: L. M. H., 5. Winchester: 1st, Income Skillings Fund, 35. Brookfield: North, J. C. W., for annuity, 1,300.

Designated for salary of W. S. Anderson, Shelburne Falls: 80.

Designated for C. H. M. S., for frontier work, Newton Auburndale: 150.

W. H. M. A., Miss Lizzie D. White, Treas.: Salaries, 205.

SUMMARY.

Regular	\$2,023.90
Designated for House of Good Will ..	5.00
Designated for Massachusetts	165.00
Designated for salary of W. S. Anderson	80.00
Designated for C. H. M. S.	150.00
W. H. M. A.	205.00
	\$2,628.90

WISCONSIN CONGREGATIONAL ASSOCIATION.

L. L. Olds, Treasurer, Madison.

Receipts for May, 1913.

Amery: 28.32. Aurora: Welsh, 10. Beloit: 1st, 36.70. Clinton: 24.77. Embarrass: 2.70. East Troy: 10. Gr. Rapids: 62.48. Kinnickinnic: 30. Milwaukee: Gr. Ave., 186.18. Rhineland: 20. Sturgeon: Bay, 17.50. Sparta: 83.96. Sun Prairie: 14.88. Stoughton: 10. Tomah: 7.65. Watertown: 58. Williams Bay: 17. Total from Churches, \$620.14. Sun Prairie: C. E., 1.25. Milwaukee: Gr. Ave. S. S., 10.21. Individuals, 3. W. H. M. U., per—Beloit: 1st W. M. S., 93.70; 2nd Ch., 2.75. Brandon: W. M. S., 3.47. Evansville: Y. L., 10. Madison: 1st W. M. S., 30; Pilgrim, 18. Milwaukee: Pilg. W. M. S., 22. Sun Prairie: W. M. S., 2.28. Wauwatosa: W. M. S., 47.22. W. H. M. U. Special Coll., 63.33. Total, \$907.21. From Churches, \$620.14. Grand Total, \$927.35.

NEBRASKA CONGREGATIONAL HOME MISSIONARY SOCIETY.

Rev. S. I. Hanford, Treasurer, Lincoln.

Receipts for May, 1913.

Argo: 8.25. Center: 5. Crete: 72.93. Curtis: 15. Daily Branch: 15.26. Farnam: 10. Grand

Island: 57.50. Havelock: 44.60. Lincoln: 1st, 90; Plymouth Ch., 100; Plymouth S. S., 5.30. Newcastle: 27.75. Park: 6. Scribner: 34.50. Spencer: 18. Taylor: 38.25. Wallace: 11.75. West Point: 14. Individual gift, 2.50. General Workers, 45.74. W. H. M. U., 300. Total for May, \$922.31.

Receipts for June, 1913.

Albion: 50. Ashland: 10. Brewster: 3.10. Brule: 21.75. Daily Branch: 1.50. Dunning: 5.90. Fairfield: 5. Farnam: 10. Fremont: 75.95. Halsey: 3. Indian Creek: 12. Liberty: 25. Newcastle: 5.50. Norfolk: 1st, 100. Petersburg: C. E., 5. Seward: 39. Trenton: 30. Wahoo: 26.50. York: 49.68. General Workers, 37.91. Miscellaneous, 2.50. W. H. M. U., 150. Bequest, 500. Total, \$1,169.29.

RHODE ISLAND HOME MISSIONARY SOCIETY.

Frederic H. Fuller, Treasurer, Providence.

Receipts for May and June, 1913.

Wood River Junction: 2. Tiverton: Bliss Corners, 3. East Providence: United, 4.40. Tiverton: Amicable, 4.03. Total, \$13.43.

THE MISSIONARY SOCIETY OF CONNECTICUT.

Joel S. Ives, Treasurer, Hartford.

Receipts for June, 1913.

Andover: 8.22. Barkhamsted, 30. Branford: 63.26. Bridgeport: First, 25. Canterbury: 13.24. East Windsor: 25. Ellington: 104.45. Guilford: First, 4. Hartford: Italian, 1; Park, 125. Montville: 12. Plantsville: 17.28. Putnam: Second, 11.50. Ridgefield: 10. Rocky Hill: 14. South Manchester: 12. Terryville: 71.98. Congregational Union of New Haven, 50. Herbert Knox Smith, 100. Undesignated, 453.21. Special, 249.72.

MICHIGAN CONGREGATIONAL CONFERENCE.

J. W. Sutherland, D.D., Acting Treasurer, Lansing.

Receipts for July, 1913.

Sheridan: 6. Hancock: 31.56. Romeo: 25. Grand Ledge: W. H. M. U., 5. Alamo: W. H. M. U., 10. Red Jacket: W. H. M. U., 20. Litchfield: W. H. M. U., 16. Ann Arbor: W. H. M. U., 33.16. Traverse City: 1st W. H. M. U., 25. North Adams: W. H. M. U., 40. Jackson: 1st W. H. M. U., 35. Flint: W. H. M. U., 6.70. Dexter: W. H. M. U., 5. Ann Arbor: 120. Addison: 10. Detroit: 1st, 100; Fort, 30; North, 175. Union City: 17. Pine Grove: 18. Cooks: 3.05. Carmel: 2.50. Rockford: 5. South Haven: 22.32. Dundee: 9. Otsego: 9.15. Sandstone: 15. Freeland: 1. Lansing: Plymouth, 65. Durand: 10. Wheatland: S. S., 11.33. West Adrian: 12. Flat Rock: 10.50. Grand Junction: 5. Salem: 2nd, 3. Dowagiac: 21.90. Chesterfield: 2.07. Lawrence: 5. Baldwin: 3.36. Almont: 11. Total, \$955.60.

CONGREGATIONAL CONFERENCE OF ILLINOIS.

John W. Iliff, Treasurer, Chicago.

Receipts for June, 1913.

Chicago: 52nd Ave. W. S., 5. Oak Park: 1st W. S., 10. Seward: (Rockford Assn.) W. S., 70. Port Byron: W. S., 7. Buda: W. S., 20. Elgin: 1st S. S. (Jr. Dept.), 8; 1st W. S., 50. Oak Park: 3rd C. E., 4; 1. C. E., 3; Jr. C. E., 2. Sandwich: S. S. Class, 5. Chicago: Leavitt St. W. S., 11. Melvin: W. S., 3. Bowen: W. S., 7. Maywood: 1st W. S., 2. Chicago: Tabernacle W. S., 5; Madison Ave. W. S., 1. Odell: W. S., 10. Winnebago: W. S., 4. Chicago: Park Manor W. S., 5.

Rollo: W. S., 10. Mendon: W. S., 24. Clifton: S. S., 10. Chicago: Plymouth W. S., 9. Evanston: 1st W. S., 25. Chicago: Windsor Pk. Church, 20. Elgin: 1st, 100. La Grange: 1st Church (Not Div.), 23.80. Champaign: 1st Church (Not Div.), 30. Moline: 2nd Church, 40. Chicago: Rogers Pk. Church, 30; Leavitt St. Church, 2.85. Granville: Church (Not Div.), 24. La Salle: Church (Not Div.), 20. Cedar Point: Church (Not Div.), 6. Marseilles: Church (Not Div.), 12. Whiteflock: Church, 9. Evanston: 1st Church, 150. Chandlerville: Church, 7. Onarga: Church, 72c. Atkinson: Church, 17. Aurora: 1st Church, 35. La Grange: 1st Church (Not Div.), 12.80. Gridley: Church, 28. Winnebago: Church, 7.50. Batavia: Church, 25. Lacon: Church, 10. Park Ridge: Imanuel Ger. Church, 10. St. Charles: Church, 18.50. La Grange: 1st Church (Not Div.), 4.40. Total, \$953.57.

Receipts for July, 1913.

Oak Park: 1st W. S., 20. Decatur: W. S., 5. Dundee: W. S., 41. Oak Park: 3rd W. S., 5. Chicago: N. Shore, W. S., 3. Aurora: 1st W. S., 14. Elgin: 1st C. E., 15. Thawville: W. S., 20. La Salle: W. S., 15. Western Springs: W. S., 2.30. Chicago: South, Miss Guild, 3; Rogers Pk. W. S., 7. Stillman Valley: W. S., 15. Chicago: Wash. Pk., W. S., 3. Illini: W. S., 5. Galesburg: Central, W. S., 20. Brookfield: 1st S. S. Prim., 1. Moline: 2nd, W. S., 12. Abingdon: 16.13. E. St. Louis: Plymouth S. S., 1.75. La Grange: 1st, 50. Ontario: 10. Oak Park: 3rd, 16.91. Aurora: New Eng., 21.20. Park Ridge: 9. Payson: 10.03. Shirland: 3. Springfield: Plymouth, 8.06. Chicago: Calif. Ave., 10.06; Warren Ave., 6.05; Pilgrim Mayflower, 2; Forest Glen, 2; N. Shore, 100; Ravenswood, 16.22; South, 15.23. Dundee: First, 61. Nora: S. S., 4. Odell: 20. La Harpe: 16.30. Sheffield: 14.52. Chicago: Garfield Pk., 10; Maplewood, 3.85. Morris: 11. Danville: 1st, 5.22. Amboy: 1st, 8.26. Champaign: 1st, 30. Wyoming: 21. Geneseo: 40. Streator: 2.75. Chicago: Wash. Pk., 10. Dover: 127. Galva: 50. Princeton: Church, 18.44; S. S., 12.03. Chicago: Bethesda Ev. Nor. Church, 2; Bethany Church, 2.50. Geneva: Church, 31. Nora: Church, 5. Oswego: Church, 12. Rollo: Church, 18. Denver: S. S., 6. Lyonsville: Church, 14.70. Bowen: Church, 10; S. S., 5. Dwight: S. S., 15. Shabbona: Church, 21.70. Wyanet: Church, 29. Annawan: Church, 8.40. Pecatonica: Church, 5. Sandwich: Church, 30.44. Chicago: Mont Clare Church, 4.40. Total, \$1,189.45.

MINNESOTA CONGREGATIONAL HOME MISSIONARY SOCIETY.

H. A. Sriver, Treasurer, Minneapolis.

Receipts for June, 1913.

From Churches—Vine: 12. Minneapolis: Plymouth, 145.20. Total, \$157.20. From Sunday-schools—Minneapolis: Lyndale, 15. New York Mills: 1.75. Total, \$16.75. Sauk Rapids: 1.29. Hutchinson: 20. New York Mills: 86c. Cottage Grove: 1.72. Anoka: 5.15. Montevideo: 4.30. Sleepy Eye: S. S., 8.05. Total, \$248.53. Total receipts, \$735.21.

Receipts for July, 1913.

From Churches—St. Paul: Olivet, 48.50. Dawson: 2.36. Waterville: 5. St. Paul: St. Anthony Park, 21.12. Marietta: 3.60. Marshall: 13.35. Little Falls: 14.55. Minneapolis: Lyndale, 23.55. Winthrop: 5. Plainview: 12.75. Morris: 21.50. Linden Hills: 25. Lowry Hill: 67.39. Cottage Grove: 4.15. Clearwater: 6. Minneapolis: Plymouth, 150.20. Cass Lake: 5. Winthrop: 10. Minneapolis: Pilgrim, 32.67. St. Paul: German People's, 14.59. Total, \$486.68.

From Woman's Home Missionary Union—

Minneapolis: Fifth Ave. S. E., 4.75; Park, 10.27; Plymouth, 24.02; St. Louis Park, 1; Fremont Ave., 16.86; Plymouth, 30.14; Lyndale, 5.05. Northfield: 42.36. Robbinsdale: 4.30. Benson: S. S., 5. Faribault: 6.88. Owatonna: 24.35. Wadena: 2. Springfield: 4.30. St. Paul: St. Anthony Park, 6.38; Olivet, 6.45; Bell Chapel, 1. Faribault: 6.88. Glenwood: 5.16.

IOWA CONGREGATIONAL HOME MISSIONARY SOCIETY.

S. A. Merrill, Treasurer, Des Moines.

Receipts for June, 1913.

Churches—Ames: Brotherhood, 12.50. Arion: 10. Avoca: Ger., 25. Blairsburg: Children's Day, 5.29. Cass: 21. Council Bluffs: Dodge Memorial, Miss'y and Children's Day, 10. Creston: First, 25. Des Moines: North Park, 10.65. Iowa City: 33. Jackson: 12.25. Lakeside: 5.50. Miles: 12.71. Pioneer: 5.50. Reinbeck: 28.80. Rockford: 14. Sioux City: First, 100. Spencer: 66.20. Steamboat Rock: 10. Tabor: 30. Victor: 8.79. Total, \$446.19.

W. H. M. U.—Cedar Rapids: First, 14.42. Corning: 5. Davenport: Berea, 6.75. Denmark: 40. Des Moines: Plym., 4.10. Fort

Dodge: 10. Grinnell: 4.42; Guild, Martha Clark Chapter, 20. Old Man's Creek: 5. Toledo: 5. Total, \$114.69.
Sunday-schools—Grand River: Center, 5.26. Miles: 2.50. Total, \$7.26.
Personal—Montour: A Friend, 150.

MICHIGAN CONGREGATIONAL CONFERENCE.

J. W. Sutherland, D.D., Acting Treasurer,
Lansing.

Receipts for June, 1913.

Lake Linden: 17. Dundee: 2. Roscommon: 3. Echo: 75c. Traverse City: Oak Park, 25c. East Paris: 18. Flat Rock: 8. Big Rapids: 5. St. Joseph: W. H. M. U., 5. Kalamazoo: W. H. M. U., 6.50. Three Oaks: W. H. M. U., 11.10. Webster: W. H. M. U., 15. Clinton: W. H. M. U., 47. Pinckney: W. H. M. U., 10. Union City: W. H. M. U., 16.01. Grand Blanc: W. H. M. U., 13.50. Constantine: W. H. M. U., 5. Gd. Rapids Park: W. H. M. U., 75. Greenville: W. H. M. U., 12.35. Lansing: Pilgrim, 10. Cooper: 24. Columbus: 70. Frankfort: 3. Honor: 5. Dowagiac: 30.75. Bellaire: 2.25. Grand Haven: 7.50. Saginaw: Genesee St., 7. Lake Odessa: 14.66. Total, \$444.62.

The American Missionary Association

C. J. Ryder, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for July, 1913

The Daniel Hand Educational Fund for Colored People

Income for July.....	\$7,988.00
Previously acknowledged	44,835.08
	<hr/> \$52,823.08

Current Receipts

EASTERN DISTRICT.

MAINE—\$128.98.

Albion: L. J. J. for S. A. at Pleasant Hill, 2.50. Auburn: Sixth St. Ch., 3.28. Bangor: Hammond Street S. S., 3.48. Belfast: First Ch., 15. Bristol: Ch., 7. Brooks: Ch., 7.50. Farmington: Ch., 21.50. Hallowell: Old South Ch., 3; Miss S. G., 1. Hampden: Ch., 4.74. Portland: Woodfords Ch., 32.46; S. S., 3.92.

Woman's Home Missionary Union of Maine. Mrs. C. E. Leach, Treasurer.

Bangor: Hammond St. W. M. S., 10.59. Portland: Second Parish, 8.01. South Portland: First Ch. Spurwink, Ladies' Aid., 5. Total, \$23.60.

NEW HAMPSHIRE—\$498.90.

(Donations, \$476.91; Legacy, \$21.99.)

Amherst: Ch., 7.74. Brookline: Ch., 7.16. Center Ossipee, First Ch., 6. Claremont: Ch., 16.25. Concord: "A Friend in First Ch." 15. Derry Village: Mrs. H. P. H., for Tougaloo University, 10; Mrs. E. B. U. for Tougaloo University, 10; Central Ch., L. B. Soc., Two Bbils. and Box Goods for Pleasant Hill. Dublin: Trinitarian Ch., 6.17. Portsmouth: North Ch., 327.60; Mrs. G. S. F. for Risk University, 5. Somersworth: Ch., 4.15. Walpole: First Ch., 11.84. Winchester: Ch., 50; (1.35 of which for Kings Mountain, N. C.).

Legacy.

Cornish: Sarah W. Westgate, 21.99.

VERMONT—\$37.86.

Alburg: Ch., 2. Milton: Ch., 8. Waterbury:

Ch., 8. West Brattleboro: Ch., 14.86. Wilmington: Ch., 5

MASSACHUSETTS—\$7,983.33.

(Donations, \$5,346.81; Legacies, \$2,636.52).

Amherst: First Ch., 33; First Ch. C. E. Soc. for Building Fund, Austin, Texas, 15; North Ch. S. S., 5. Amesbury: Union Ch., 3.90. Arlington Heights: Park Ave. Ch., 20. Auburndale: Ch., 125.01. Boston: "Friends" for Freight to Pleasant Hill, Tenn., 78c. Brighton: Ch., 20.32. South Boston: Phillips Ch., 25. Dorchester: Central Ch. Ladies' Aid Soc. for Troy, N. C., 5; Second Ch., 35.32; Second Ch. S. S., 10. Jamaica Plain: Central Ch., 30. Roxbury: Eliot Ch., 16.82. Braintree: First Ch., 27.08. Brookline: Harvard Ch., 317.57. Cambridge: Pilgrim Ch., 20.55; Wood Mem. Ch., 10.53. Chelsea: Central Ch., 13.91. Chicopee: Second Ch., 10.61. Dalton: Hon. W. M. C. for Tougaloo U., 100. Dover: Ch., 1.10. Easthampton: First Ch., 13.64; First Ch. Jr. C. E. Soc. for Indian M., 5. East Longmeadow: Ch., 13. East Northfield: Mrs. M. L. H. for Dorchester Acad., 5. Erving: Ch., 6. Everett: Courtland St. Ch., C. E. Soc., 4. Mystic Side Ch., 14.04. Fall River: Central Ch., 81. Framingham: Plymouth Ch., 40; Rev. W. N. for Tougaloo U., 10. Granby: First Ch., 5.70. Greenwich: Ch., 12.30. Hadley: First Ch., 4.08. Haydenville: Ch., 4. Holden: First Ch., 5.75. Haverhill: Center Ch., 21.90; Riverside Memorial Ch., 10. Lincoln: Ch., 185.25. Lowell: Kirk St. Ch., 110. Ludlow: First Ch., 6. Lunenburg: Ch., 9.31. Manchester: Ch., 5. Mansfield: Orthodox Ch.,

22.26. **Marshfield:** First Ch. Jr. C. E. Soc., 1.10. **Merrimac:** Ch., 4.91. **Middlefield:** Ch., 3.75. **Millis:** Ch., 5.12. **Newburyport:** E. W. M., 5. **Newton:** First Ch., 166.32; **Eliot Ch.,** 100. **Northampton:** First Ch. of Christ, 112.20; "W", 150. **Northfield:** Miss L. S. and "Friends" for Moorhead, Miss., 2.50. **Pep-perell:** Ch., 19.50. **Peabody:** South Ch., 60.66. **Pittsfield:** First Ch. of Christ, 237.25. **Reading:** Ch., 22.52. **Reveres:** Beachmont, Miss L. M. C. for Saluda, N. C., 5. **Somerville:** First Ch., 19; Prospect Hill Ch., 11. **South Braintree:** Ch., 14. **Southfield:** New Marlboro Ch., 1.25. **South Framingham:** Grace Ch., 40.11. **Springfield:** First Ch. of Christ, 33.95; Park Ch., 25.20; Dr. R. F. E. for Jos. K. Brick School, 10. **Taunton:** Trin. Ch., 41.50; Union Ch., 4.10. **Upton:** Ch., 5.70. **Wakefield:** First Ch., 42.42 (21.21 of which for Indian M. and 21.21 for work among the Negroes). **Walpole:** S. S., 22.25. **Ward Hill:** Ch., 2.18. **Warren:** First Ch., 11.22. **Watertown:** Phillips Ch., 12.76. **Waverly:** First Ch., 28.05. **Webster:** First Ch., 50.80. **West Boylston:** First Ch., 13.50; S. S. Lincoln Mem., 5. **West Granville:** Ch., 3. **Winchester:** First Ch., 100. **Woburn:** North Ch. C. E. Soc. for Joppa, Ala., 25. **Worcester:** Central Ch., 125; Plymouth Ch., 159.76 (20 of which for Am. High-landers and 30 to const. Mrs. Edward F. Mann; L. M.).

Woman's Home Missionary Association of Massachusetts and Rhode Island, Miss Lizzie D. White, Treasurer.

W. H. M. A. for Building Fund, Kings Mountain, N. C., 1,500. W. H. M. A. for Salaries and Chinese, 704. 50. Total, \$2,204.50.

Legacies.

Springfield: Carrie E. Bowdoin, 1,303.19. **Walpole:** Lucy Jane Gould, 1,333.33.

RHODE ISLAND—\$134.63.

Pawtucket: Ch., 40. **Providence:** Central Ch., S. S. Prim. Dept., 40; Plymouth Ch., 50. **Tiverton:** Ch., 1.68. **Woonsocket:** Globe Ch., 3.

NOTE.—See also amounts acknowledged under receipts from W. H. M. A. of Mass. and R. I.

CENTRAL DISTRICT.

CONNECTICUT—\$3,770.53.

(Donations, \$1,492.87; Legacies, \$2,277.66). **Bridgeport:** First Ch. of Christ, 30. **Brookfield:** Ch., 51.60. **Centerbrook:** Ch., 3.24. **Colchester:** First Ch., 60.50. **Cromwell:** First Ch., 16.20. **Danbury:** First Ch., 6. **Danielson:** Westfield Ch., 35.27. **Derby:** First Ch., 60. **East Hartford:** South Ch., 18. **Farmington:** Miss E. L. T. for Building Fund Tillotson College, 5. **Hanover:** S. S., 5. **Hartford:** Asylum Hill Ch., 72.47; Farmington Ave. Church, 178.25; Talcott St. S. S., Lincoln Mem., 2.50; J. M. H. for Tougaloo University, 10; H. K. S. for Tougaloo University, 10. **Litchfield:** First Ch., 42.10. **Madison:** First Ch., 28.74. **Manchester:** Second Ch., 104.33. **Meriden:** Centre Ch. S. S., 5.56. **Middlefield:** Ch., 4.15. **New Britain:** Mrs. H. S. for Tougaloo University, 5; Mrs. J. B. T. for Tougaloo University, 15. **New London:** First Ch. S. S., 20. **New Preston:** Ch., 55.75. **Norwich:** Park Ch., 155.48, (10.92 of which for Talladega College). **Norwalk:** Mrs. H. St. J., 5. **Plainfield:** First Ch., Searchlight Mission Club, 10.27. **Plantville:** Ch., 9.83. **Pomfret:** Ch., 6. **Putnam:** Second Ch., 11.23. **Rockville:** Mrs. C. E. P. for Building Fund, Austin, Texas, 5. **Salisbury:** Ch. of Christ, 15.85. **Saybrook:** Ch., 7.35. **Simsbury:** First Ch. of Christ, 23.56. **Somers:** Ch., 6.15. **South Manchester:** Ch., 35; S. S., 12. **Suffield:** Ch., 40. **Terryville:** Ch., 104.28. **Thomaston:** Ch., 11.16. **Waterbury:** A. J. B. for Tougaloo University, 25. **Wethersfield:** Ch., 78.40. **West Hartford:** S. S., 25. **West Haven:** First Ch., 33.20. **West Suffield:** Ch., 5.58. **Windham:** First Ch., 6.87. **Windsor:** First Ch., 9.75. **Winsted:** Second Church, Ladies, for Kings Mountain, N. C., 1.25.

Legacies.

Durham: Maria J. Leete by Henry G. Newton, Exec., 500 (Reserve Legacy, 333.34), 166.66. **Norfolk:** Irene Gaylord, 444.33. **Waterbury:** Mary L. Mitchell, 1,666.67.

NEW YORK—\$1,017.59.

Arcade: Ch., 16. **Bay Shore:** First Ch., 8.50. **Brooklyn:** Bushwick Ave. Ch., 29.60; Flatbush Ch., 66.55; Lewis Ave. Ch. for Talladega College, 39.60. **Cortland:** H. E. R., 200. **East Bloomfield:** First Ch., 48.33. **Flushing:** First Ch., 153.01. **New York:** C. W. McC. for Tougaloo University, 10; R. G. H., Jr., for Tougaloo U., 50; N. C. K. for Tougaloo University, 100. **Roscoe:** Ch., 4. **Schenectady:** C. E. for Hospital, Nagsuabo, Porto Rico, 6. **Sidney:** First Ch., 21. **Syracuse:** Geddes Ch., 10. **Watertown:** Mrs. M. A. A., 20. —: "A Friend," 15.

Woman's Home Missionary Union of New York, Mrs. J. J. Pearsall, Treasurer.

Brooklyn: Ch. of the Evangel, Woman's Assoc. for Scholarship, Fisk U., 50; Young People's League, 5; Puritan Ch. S. S. for Fisk U., 25; Clinton Ave. Ch. "Friends," 30; Willoughby Ave. Ch., Home Dept. for Marion, Ala., 6. **Canandaigua:** W. H. M. S., 81. **New York:** Christ Ch., W. A. for Scholarship, Fisk U., 20. **Middletown:** North St. Ch., Mrs. Cox's class, 1.50; Mrs. Hillsdorf's class, 1.50, for S. A. at Piedmont College. Total, \$220.

NEW JERSEY—\$434.67.

East Orange: G. A. B. for Tougaloo University, 25. **Montclair:** "A Friend" for Tougaloo University, 50. **A Friend** for Tougaloo University, 15. **Newark:** First Cong'l, Jube Memorial Ch., 75. **Orange:** C. E. E. for Tougaloo U., 10. **Plainfield:** Ch., 109.24. **River Edge:** First Ch., 39.43, (15 of which for purchase of horse and wagon). **Upper Montclair:** Christian Union Ch., 111.

PENNSYLVANIA—\$23.00.

Allegheny: First Ch., 17.

Woman's Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer.

Edwardsville: First Welsh Ch., W. M. S. for Cape Prince of Wales, Alaska, 1. **Philadelphia:** Park Ch., L. M. Soc., for Porto Rico, 5. Total, \$6.00.

DISTRICT OF COLUMBIA—\$103.75.

Washington: First Ch., 71; C. E. Soc., 13; Ingram Mem. Church, 19.75.

INTERIOR DISTRICT.

OHIO—\$549.86.

Amherst: First Ch., 5. **Akron:** First Ch., 132.59. **Ashland:** Ch., 4. **Belpre:** Ch., 5. **Cincinnati:** Lawrence Street Ch., 8; Plymouth Ch., 4. **Cleveland:** Collinwood Ch., 10; Emmanuel Ch., 8.25; Euclid Ave. Ch., 92.40; Hough Ave. Ch., 7.89. **Columbus:** First Ch., 100; Plymouth Ch., 25.81; Grand View Heights Ch., 10. **East Cleveland:** East Ch., 3.60. **Greenwich:** Ch., 2.75. **Isle St. George:** Ch., 2.80. **Litchfield:** Ch., 17c. **Madison:** Ch., 8. **Mt. Vernon:** First Ch., 8. **Oberlin:** Second 7. **Sandusky:** First Ch., 13.76. **Toledo:** First Ch., 6.90; Washington St. Ch., 10.64. **Twinsburg:** Ch., 5.00. **Windham:** Ch., 6.38. **Youngstown:** Plymouth Ch., 14.

INDIANA—\$45.19.

Angola: First Ch., 3.90. **Ft. Wayne:** Plymouth Ch., 26. **Indianapolis:** First Ch., 4.68. **Ridgeville:** Ch., 1.75. **Terre Haute:** First Ch., 8.86.

MICHIGAN—\$113.90.

Calumet: First S. S. for S. A. at Talladega College, 37.50. **Dowagiac:** Ch., 10. **Fine Grove:** Ch., 1.50. **Memphis:** Ch., 4. **Otsego:** Ch., 1.70. **Romeo:** Ch., 5. **South Haven:** Ch., 7.20. **Ypsilanti:** Ch., 25.

Woman's Home Missionary Union of Michigan, Mrs. C. K. MacGee, Treasurer.

Hancock: W. M. S., 12. **Shelby:** W. M. S., 10. Total, \$22.00.

WESTERN DISTRICT.

ILLINOIS—\$818.39.

Abingdon: Ch., 6. **Amboy:** First Ch., 3.06.

Aurora: New England Ch., 10.60. **Bowen:** First Ch., 5. **Brookfield:** S. S., 3. **Chicago:** California Ave. Ch., 18.70; Garfield Park Ch., 10; Maplewood Ch., 5.77; Mont Clare Ch., 6.50; Ravenswood Ch., 20.10; South Ch., 19.50; Warren Ave. Ch., 8.48; Washington Park Ch., 10. **Dover:** Ch., 58. **Dundee:** First Ch., 29. **Farmington:** Ch., 7.50. **Geneseo:** First Ch., 20. **Geneva:** Ch., 5. **Maywood:** First Ch., 4.31. **Oak Park:** First Ch. Plymouth League, 12.50; Third Ch., 21.99. **Ontario:** Ch., 7.50. **Payson:** Ch., 6.93. **Plainfield:** Ch., 18. **Princeton:** Ch., 7.06. **Rockford:** Second Ch., 146.48. **Shabbona:** Ch., 7.80. **Sheffield:** Ch., 69. **Streator:** Ch., 1. **Sycamore:** E. S. W., 10. **West Pullman:** Ch., 8.40. **Winnetka:** Ch., 41.76. **Wyoming:** Ch., 8. **Yorkville:** Ch., 15.

Woman's Home Missionary Union of Illinois: Mrs. A. H. Standish, Treasurer.

Aurora: First W. M. S., 9.50. **Beardstown:** W. M. S., 5. **Blue Island:** Y. L., 2. **Chicago:** North Shore W. M. S., 6; Pilgrim W. M. S., 6; Rogers Park W. M. S., 10; South Ch. Mission Guild, 13, (10 of which for Am. High-landers); Waveland Ave. W. M. S. for S. A., Fisk U., 12.50; Y. L. for S. A., Fisk U., 12.50; Washington Park W. M. S., 3. **Dundee:** W. M. S., 22. **Illini:** W. M. S., 1.30. **Lacon:** W. M. S., 10. **Moline:** First W. M. S. for S. A. at Fisk U., 15; Second W. M. S., 5. **Oak Park:** First W. M. S., 30; Third W. M. S., 7. **Somonauk:** W. M. S., 4.65. **Stillman Valley:** W. M. S., 5. **Thawville:** W. M. S., 7. Total, \$186.45.

IOWA—\$176.09.

Belmond: Ch., 22. **Des Moines:** North Park Ch., 3.50. **Clarion:** Ch., 41. **Eldora:** First Ch., 20. **Fairview:** S. S., 5. **Monticello:** Ch., 45. **Muscataine:** First Ch., 22.09. **Otho:** Ladies' Miss'y Soc., two boxes books for Pleasant Hill. **Webster City:** Ch., 17.50.

WISCONSIN—\$344.06.

Beloit: First Ch., 137.75; First S. S., 12.78. **Elroy:** Ch., 1.05. **Hartland:** Miss S. P., 100. **Lake Geneva:** First Ch., 17. **Madison:** Plymouth Ch., 5.00. **Milton:** Ch., 7. **Rosendale:** Ch., 22.29. **Stoughton:** S. S., 6.52.

Woman's Home Missionary Union of Wisconsin: Miss Mary L. McCutchan, Treasurer.

Berlin: W. M. S., 2.40. **Clinton:** Aux., 3.50. **Delevan:** Aux., 4.07. **Madison:** First W. M. S., 5. **Milwaukee:** Grand Ave. W. H. M. S., 3.75. **Racine:** Zornitza Band, 1.80. **Sturgeon Bay:** W. M. S., 1.75. **Whitewater:** Ch., 10. **West Deperre:** 2. Total, \$34.07.

MINNESOTA—\$157.20.

Minneapolis: Lowry Hill Ch., 21.44; Pilgrim Ch., 7.07; Plymouth Ch., 29.04. **Winthrop:** Union Ch., 1.05.

Woman's Home Missionary Union of Minnesota: Mrs. A. M. Burch, Treasurer.

Anoka: 2. **Benson:** S. S., 2. **Cottage Grove:** 68c. **Faribault:** 5.44. **Fairmont:** 50c. **Glenwood:** 2. **Minneapolis:** Fremont Ave., 7.27; Lyndale, 1.96; Park Ave., 4.06; Plymouth, 24.63; St. Louis Park, 50c. **Mantorville:** 7.50. **Montevideo:** 1.70. **N. Y. Mills:** 54c. **Northfield:** 22.90. **Robbinsdale:** 2.20. **St. Anthony Park:** 2.52. **St. Paul:** Bell, 50c; Olivet, 2.55. **Sauk Rapids:** 75c. **Sleepy Eye:** S. S., 3.20. **Springfield:** 1.70. **Wadena:** 1.50. Total, \$98.60.

KANSAS—\$43.11

Great Bend: Ch., 5.23. **Humboldt:** "A Friend" for work among the colored people, 8.50. **Topeka:** First Ch., 10.84; Central Ch., 15. **Wakefield:** S. S., 3.54.

NEBRASKA—\$39.80

Lincoln: First Ch., 25. **Linwood:** Ch., 7.50. **Woman's Home Missionary Union of Nebraska:** Mrs. C. J. Hall, Treasurer. **Crete:** J. R. E. Soc. for S. A. at Moorhead, Miss., 7.30.

SOUTH DAKOTA—\$54.94.

Aberdeen: Ch., 2.52. **Centerville:** Ch., 3.06. **Custer:** Ch., 1.80. **Gann Valley:** Ch., 65c. **Rapid City:** Ch., 21. **Redfield:** Ch., 8.30. **Ree Heights:** Ch., 4.50. **Spearsfish:** Ch., 1.41. **Yankton:** Ch., 11.70.

MONTANA—\$7.00.

Hardin: Ch., 2. **Livingston:** Ch., 5.

OKLAHOMA—\$4.50.

Oktaha: Ch., 4.50.

WYOMING—\$6.63.

Big Piney: Ch., 50c. **Buffalo:** Ch., 53c. **Cheyenne:** Ch., 1.18; W. M. Soc., 3.05. **Dayton:** Ch., 50c. **Glendo:** Ch., 10c. **Shoshoni:** Ch., 27c. **Superior:** Ch., 50c.

COLORADO—\$49.60.

Boulder: First Ch., 22.14. **Colorado Springs:** First Ch., 20. **Grand Junction:** Ch., 7.46.

THE SOUTH, ETC.

KENTUCKY—\$17.83.

Berea: Union Ch. of Christ, 17.83.

NORTH CAROLINA—\$47.00.

Battleboro: M. A. J., 1; B. P., 50c, for Jos. K. Brick School. **Bricks:** W. M. for Joseph K. Brick School, 1. **Douglass Chapel:** Ch., 4.50. **Enfield:** G. A., 5; Mrs. A. M. H., 1; Enfield Dry Goods Co. for Jos. K. Brick School, 1. **Lewisville:** S. S., 4. **Long Branch:** Ch., 3. **Lowell:** Ch., 3 (1 of which for Lincoln Mem.). **Mt. Gilead:** Ch., 4.50. **Shiloh:** Ch., 4.50. **Whitakers:** A. A., 1; J. P., 1; Mrs. M. S., 5; H. C. W., 5; L. W., 2, for Joseph K. Brick School.

SOUTH CAROLINA—\$1.00.

Winnboro: Plymouth Ch., 1.

GEORGIA—\$18.20.

Athens: First Ch., 3.20.

Woman's Missionary Union of Georgia: Mrs. A. L. Proctor, Treasurer. **W. M. U.,** 15.

ALABAMA—\$76.42.

Florence: Teachers of Burrell Normal School, 71.42. **Mobile:** Franklin St. Baptist Church for Emerson Institute, 5.

MISSISSIPPI—\$25.00.

Meridian: "Patrons of Lincoln School," 25.

LOUISIANA—\$95.88.

Hammond: Ch., 5.88. **Kinder:** Ch., 8; Emad Ch., 7. **Roseland:** First Ch., 25. —State Missionary Com. of La. Conference of Cong'l Churches for work in Louisiana, 50.

TEXAS—\$1,138.57.

Austin: Alumni of Tillotson College for Building Fund, 25; Tillotson College for Building Fund, 99.07; Major I. H. E., for Building Fund Tillotson College, 1,000; Mrs. B. G. B., 5; Dr. W. H. C., 5; Mrs. G. G., 2.50; Mrs. T. M. H., 1; Mrs. I. T., 1, for Building Fund Tillotson College.

FLORIDA—\$11.00.

Melbourne: S. S., 6. **St. Petersburg:** First Ch., 5.

PORTO RICO—\$13.16.

Santurce: Ch., 3.86; S. S., 4.30; Mr. C. for Blanche Kellogg Institute, Santurce, Porto Rico, 5.

AUSTRIA—\$2.70.

Prague: Klatten Ch. S. S., \$2.70.

Joint Campaign Fund: Lucien C. Warner, Treasurer, \$1.39.

SUMMARY FOR JULY, 1913.

Donations \$13,055.54
Legacies 4,936.17

Total \$17,991.71

SUMMARY.

Ten Months, From Oct. 1, 1912, to July 31, 1913.
Donations \$149,753.12
Legacies 73,223.35

Total \$222,976.47

Endowment Fund.

The Brown Fund for Colored People, add'l, \$100.

Congregational Church Building Society

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

Receipts for July, 1913

FOR CHURCH BUILDING.

ARIZONA—\$9.72.

Prescott: First S. S., 9.72.

CALIFORNIA—\$183.33.

NORTHERN CALIFORNIA—\$142.33.

Berkeley: First, 43; North, 15; North Pulpit Supply, 10. Descoto: First, 88c. Eureka: First, 10. Loomis: 12.50. Oakland: Fourth, 4.50; Plymouth, 26.38. Palo Alto: First, 11. Sunnyvale: First, 4.25. Tulare: First, 3.50. Woodland: First, 1.32.

SOUTHERN CALIFORNIA—\$41.00.

Eagle Rock: First, 21. Los Angeles: A Friend, 10. San Luis Obispo: First, 10.

COLORADO—\$37.13.

Boulder: First, 22.13. Denver: City Park, 15.

CONNECTICUT—\$676.32.

Ashford: 91c. Bethlehem: 2.02. Branford: H. E. H., 25; S. A. G., 5. Bridgeport: First, 25. Centerbrook: 1.80. Colchester: C. E., 5. Cromwell: First, 5.44. Danbury: 11. Danielson: Westfield, 19.24. Derby: First, 30. East Hartford: South, 9. Fairfield: 35.24. Groton: S. S., 9. Hartford: Asylum Hill, 39.50; Farmington Ave., 97.23. Lebanon: First, 13.13. Madison: First, 9.79. Manchester: 55.64. Meriden: Center S. S., 2.85. Middletown: 2.80. North Granby: Swedish, 2.65. Plantsville: 6.68. Pomfret: First, 3.50. Salisbury: 10.66. Saybrook: 3.92. Simsbury: First, 10. Southington: First S. S., 12.22. South Manchester: 40. Southport: 32.66. Stamford: 7.85. Stratford: 29.86. Suffield: First, 20. Washington: Swedish, 5.50. Watertown: First, 27.36. West Suffield: 3.34. Wethersfield: 41.81. Windham: 8.75. Windsor: 4.87.

DISTRICT OF COLUMBIA—\$89.70.

Washington: First, 56; First C. E., 10; Ingram Mem'l, 23.70.

FLORIDA—\$23.00.

Avon Park: Union, 8. St. Petersburg: First, 15.

GEORGIA—\$5.00.

Women's Missionary Soc., 5.

IDAHO—\$3.00.

Boise: Wright, 3.

ILLINOIS—\$314.45.

Aurora: First, 10. Bowen: 5. Downers Grove: 6. Elgin: First, 25. Evanston: First, 100. Joy Prairie: S. S., 6.05. Lacon: 4. Maywood: First, 10. Moline: Second, 10. Onarga: 16c. Ontario: 7.50. Roscoe: 1.11. Thawville: 2.13. Winnebago: 2.50.

W. H. M. U.—Bowen: W. S., 2. Buda: W. S., 5. Chicago: 52nd Ave., W. S., 4; Grand Ave., W. S., 1; Leavitt St., W. S., 10; Madison Ave., W. S., 2; Plymouth, W. S., 8; Tabernacle, W. S., 6. Clifton: W. S., 2. Elgin: 1st W. S., 25. Maywood: First W. S., 2. Melvin: W. S., 1. Mendon: W. S., 6. Moline: First W. S., 16. Oak Park: First W. S., 9; Third Jr. C. E., 1; Third Inter. C. E., 1; Third C. E., 4. Odell: W. S., 8. Pecatonica: W. S., 3. Plainfield: W. S., 5. Port Byron: W. S., 2. Winnebago: 2.

INDIANA—\$38.96.

Angola: First, 1.50. Fort Wayne: Plymouth, 10. Hammond: First, 5. Indianapolis: First, 1.80. Ridgeville: 8. Terre Haute: First, 3.41; Plymouth, 7.25.

W. M. S.—Polo: 2.

IOWA—\$82.79.

Belmond: 18. Cromwell: 20. Des Moines: Greenwood, 6.33; North Park, 2.80. Musca-

time: First, 16.57. Ocheyedan: Pilgrim, 2.50. Waverly: First, 2.59. Webster City: 14.

KANSAS—\$65.45.

Alton: First, 10. Independence: First, 11.45. Newton: 9. Sedgwick: Plymouth, 10. Sherman: 5. Topeka: Central, 15; Central C. E., 5.

LOUISIANA—\$12.52.

Hammond: 2.52. Kinder: First, 5; Emad., 5.

MAINE—\$81.93.

Auburn: 6th St., 2.62. Farmington: First, 14. Hampden: 1. Jackman: 5. Portland: Woodfords, 9.74; Woodfords S. S., 1.17. Searsport: First, 11.40. South Berwick: 35. West Brooksville: 2.

MASSACHUSETTS—\$1,545.23.

Abington: First, 7. Amesbury: Union, 2.10. Amherst: First, 12. Arlington Heights: 10. Ashburnham: First, 6. Belmont: Waverley, 14.96. Blanford: First, 33.50. Boston: Brighton, 8.47; Eliot, Roxbury, 9.94; Dorchester Second, 54.89; Dorchester Village, 9; Jamaica Plain Central, 30; Park St., 59; Phillips So., 15. Braintree: First, 18.05; South, 7. Brookline: Harvard, 103.31. Cambridge: Pilgrim, 11.86; Wood Mem'l, 6.07. Chelsea: Central, 8.02. Chicopee: Second, 5.66. Deerfield: Orthodox, 2. Dover: 1. East Charlemont: 1. Easthampton: First, 7.87. East Longmeadow: 8. Egremont: South, 2. Everett: Mystic Side, 7.49. Fall River: Central, 43.20. Framingham: Plymouth, 26; South Grace, 27.27. Granby: 3.04. Hadley: First, 2.88. Haverhill: Bradford First, 5.25; Centre, 11.68; Ward Hill, 1.17. Holbrook: 43.96. Holden: 3.17. Lawrence: South S. S., 1.60. Lowell: Kirk St., 59. Mansfield: 11.87. Medford: Mystic, 6.61; Mystic S. S., 5.40. Merrimac: 2.79. Millis: 2.73. Monterey: 1.49. New Bedford: North, 13.57. New Marlboro: Southfield, 1. Newton: Auburndale, 72.38; First Center, 89.56; First, 25; Eliot, 31; Eliot, A Friend, 125. Northampton: First, 35.06. North Wilbraham: Grace Union, 2.95. Palmer: Second, 8.58. Peabody: South, 33.01. Pepperell: 10.50. Reading: 12.13. Revere: Beachmont Trinity, 10. Somerville: First, 10; Prospect Hill, 6.25. Springfield: First, 4.80; Park, 15.12. Taunton: East, 2.50; Trinitarian, 23.75; Union, 2.18. Turners Falls: First, 12.43. Upton: 3.04. Wakefield: First, 14.14. Warren: 5.98. West Boylston: 7.75. Westfield: Second, 18. Winchester: First, 60. Worcester: Central, 75; Piedmont, 79; Plymouth, 15.25.

MICHIGAN—\$67.29.

Ann Arbor: First, 22.50. Freeland: S. S., 75c. Grandville: 4. Jensen: 1. Litchfield: 15. Memphis: 3. Northport: 8. Otsego: 3.04. Pine Grove: 2. Romeo: 3. W. H. M. U.—Shelby: 5.

MINNESOTA—\$190.69.

Dexter: 4. Faribault: S. S., 6.71. Graceville: 5.06. Minneapolis: 5th Ave., 50; Linden Hills, 25; Lowry Hill, 24.51; Pilgrim, 8.08; Plymouth, 40.80. St. Paul: People's German, 3.

W. H. M. U.—Anoka: 78c. Benson: S. S., 2. Biwabik: 88c. Faribault: 1.14. Fairmont: 55c. Glenwood: 50c. Minneapolis: Freemont Ave., 1.71; Lyndale, 74c.; Park Ave., 95c.; Plymouth, 5.82. Montevideo: 80c. Northfield: 4.22. St. Paul: St. Anthony Park, 60c.; Olivet, 60c. Sleepy Eye: 74c. Springfield: 1. Wadena: 50c.

MISSOURI—\$30.36.

New Cambria: 8. St. Joseph: First, 21.56. Willow Springs: 80c.

MONTANA—\$7.00.

Columbus: 2. Livingston: 5.

NEBRASKA—\$34.10.

Ainsworth: 22.60. Exeter: 2.50. Long Pine: 9.

NEW HAMPSHIRE—\$299.77.

Amherst: 4.30. Brentwood: 4.50. Campton: 9.90. Claremont: 9.05. Epping: 5. Goffstown: 15.25. Hampstead: 3.07. Hanover: Christ S. S., 10.53. Marlboro: 7.34. Pittsfield: 13. Portsmouth: North, 182. Somersworth: 2.50. Walpole: First, 6.33. Wilmot: 2. Winchester: 25.

NEW JERSEY—\$68.75.

Upper Montclair: Christian Union, 68.75.

NEW YORK—\$173.66.

Brooklyn: Bushwick Ave., 17.14; Lewis Ave., 28.80. Churchville: 6. East Bloomfield: 17.92. Flushing: First, 60.27. Little Falls: 4.38. Northfield: 5. Phoenix: 10.05. Rensselaer Falls: 3.30. Salamanca: First, 5.80. Syracuse: Geddes, 15.

OHIO—\$310.81.

Amherst: First, 3. Cincinnati: Lawrence St., 5; Plymouth, 3. Cleveland: Collinwood, First, 8; Emanuel, 5.25; Euclid Ave., 57.60; Hough Ave., 25.22; Swedish, 5. Columbus: First, 50; Grandview Hts., 3.50; Plymouth, 16.50. East Cleveland: Calvary, 5; East, 1.80. Elyria: First, 11. Greenwich: 1.75. Isle St. George: 1.30. Litchfield: 12c. Madison: 5.25. Marblehead: First, 5. Mount Vernon: 10. Newton Falls: First, 11. Oberlin: Second, 26.94. Parkman: 5.50. Sandusky: First, 9.46. Saybrook: 11.25. Toledo: First, 4.14; Washington St., 6.54. Twinsburg: 3.60. Youngstown: Plymouth, 9.

OREGON—\$2.00.

Park Place: First S. S., 2.

PENNSYLVANIA—\$18.10.

Allegheny: First, 13.10. Du Bois: Swedish, 5.

RHODE ISLAND—\$87.01.

Pawtucket: First, 85. Tiverton: 2.01.

SOUTH DAKOTA—\$31.73.

Chamberlain: 24.50. Hetland: 2. Preston: 1.23; W. H. M. U., 4.

VERMONT—\$103.65.

Albany: Union, 1. Bridgewater: 4.65. East Arlington: 4.25. Milton: 4. Waterbury: 4. West Brattleboro: First, 7.93. Wilmington: 11. Woodbury: South, C. E., 1. Woodstock: 65.82.

WASHINGTON—\$22.25.

Carrollton: First, 4. Lamont: First, 5. South Bend: 3.25. Tacoma: Elims, 10.

WISCONSIN—\$55.55.

Elroy: 1.05. Evansville: 17.20. Mazomanie: 7. Owen: 5. Poyssippi: S. S., 1.50. Rochester: 3. Wyalusing: 3.

W. H. M. U.—Berlin: W. M. S., 85c. Delavan: Aux., 1.25. Madison: First, W. M. S., 2. Milwaukee: Grand Ave., W. H. M. S., 1.25. Racine: Plymouth, Zorimitza Band, 70c. Sturgeon Bay: W. M. S., 75c. Whitewater: 10.

WYOMING—\$13.26.

Big Piney: 1. Buffalo: 1.07. Cheyenne: 6.10; W. M. S., 1. Glendo: 18c. Shoshoni: 55c. Superior: 1.

CHURCH LOANS REFUNDED—\$8,267.50.**CALIFORNIA**—

Cotati: On loan, 80. Palo Alto: First, on loan, 250.

CONNECTICUT—

New Haven: E. H. B. Loan Fund, 50; W. E. B. Loan Fund, 100; F. S. P. Loan Fund, 100; Mrs. M. C. S. Loan Fund, 25; Miss C. T. C. Loan Fund, 25. Norwalk: Swedish Bethlehem, bal. on loan, 750.

IOWA—

Muscatine: First, on loan, 250.

KANSAS—

Kiowa: On loan, 50.

MASSACHUSETTS—

Boston: Clarendon Hills, on loan, 100. Haverhill: Riverside Mem., on loan, 20.

MINNESOTA—

Glenwood: Union, on loan, 2,000. Marietta: On loan, 100.

MISSOURI—

St. Louis: First, Ger., on loan, 150. Springfield: First, on loan, 250.

NEW JERSEY—

Haworth: First, on loan, 150.

NEW YORK—

New York: Swedish Emanuel, on loan, 150. Tuckahoe: Union, on loan, 100. White Plains: Westchester, on loan, 200.

OHIO—

Cleveland: Swedish, on loan, 350; Trinity, on loan, 100. Columbus: Eastwood, on loan, 300. Lima: First, on loan, 25. Martins Ferry: First Welsh, on loan, 400. Toledo: Plymouth, on loan, 50; Second, on loan, 200. Youngstown: Second, Balance on loan, 400.

OREGON—

Salem: First, on loan, 300.

PENNSYLVANIA—

DuBois: Swedish, on loan, 200. Glenolden: On loan, 200.

SOUTH DAKOTA—

Geddes: On loan, 120. New Underwood: On loan, 47.50. Redfield: On loan, 200.

TEXAS—

Fort Worth: First, on loan, 25.

WASHINGTON—

Seattle: University, on loan, 150. Tacoma: Plymouth, on loan, 150.

WISCONSIN—

Two Rivers: On loan, 150.

ANNUITIES—\$5,315.91.

Connecticut: J. W. & M. J. H., 1,000. Connecticut: A friend, 4,315.91.

LEGACIES—\$205.61.

Estate, Cynthia F. Hobart, Springfield, Mass.: 200. Estate, John S. Fogg, Boston, Mass.: 5.61.

INTEREST AND DIVIDENDS—\$2,294.22.

Boston & Lowell R. R. Co. Div., 60. Chicago Hebrew Mission, Chicago, Ill.: Int., 90. Concord & Montreal R. R. Co. Div., 5.25. Cleveland Trust Co. Div., 17.50. Chicago R. I. & Pacific R. R. Co. Div., 200. N. Y. Central & H. R. R. Co. Div., 502.50. Springfield F. & M. Ins. Co. Div., 20. Thayer, Mo.: Int., 48. New York: Int. on Deposits, 1,350.97.

INTEREST ON CHURCH LOANS—\$612.66.**ARKANSAS**—

Texarkana: 5.

ILLINOIS—

Chicago: Greene St., 47.50; Rogers Park, First, 104.16.

IOWA—

Charles City: 94.50.

MICHIGAN—

East Lansing: Peoples, 27.

MINNESOTA—

Glenwood: 36.50.

NEW YORK—

Utica: Plymouth, 37.50. White Plains: Westchester, 96.

OHIO—

Cleveland: Swedish, 35; Trinity, 60. Martin's Ferry: First, 22.

OREGON—

Salem: First, 9.

SOUTH DAKOTA—

Redfield: 18.50.

WASHINGTON—

Spokane: Swedish Tabernacle, 20.

MISCELLANEOUS—\$1,717.99.

Anderson, Ind.: Acct. Sale, 500. Coal Bluff, Ind.: Rent, 12. Joint Campaign Fund, 94c. Freewater, Ore.: Refund Grant, 400. Guthrie,

East, Okla.: Rent, 7.15. Havana, Cuba: Rent, 19.90. San Miguel, S. Cal.: Sale, 566. Sherman, Texas: Rent, 12. Thayer, Mo.: Acct. Sale, 200.	MINNESOTA— Sank Centre: On loan, 25.
FOR PARTICULAR CHURCHES—\$444.36. Connecticut: Putnam, 2d, 6.42; 2d C. E., 10.	MONTANA— Red Lodge: First, on loan, 60.
ILLINOIS— W. H. M. U., 214.	NEBRASKA— Beemer: On loan, 50. Grand Island: On loan, 25.
MASSACHUSETTS— North Adams: 20. Pittsfield: First, 136.88.	NEW HAMPSHIRE— Franklin: S. G. B., 10. Rindge: a friend, 14.
NEW HAMPSHIRE— Newport: Aux., 10.	NEW JERSEY— Chatham: Stanley, on loan, 50.
NORTH DAKOTA— Beach: 5. Crary: 5. Fargo: First, 11.76. Grand Forks: 9.05. Medina: Ger., 10. Williston: 6.25.	NEW YORK— Brooklyn: B. F. S., 1.00; Puritan, Ladies' Union, 2. New York: a friend, E. H., 50; D. W. K., 50; L. E. R., 5. Osceola: On loan, 12.50.
FOR PARSONAGE BUILDING—\$1,622.00.	NORTH CAROLINA— Burlington: On loan, 5.
COLORADO— Denver: Ohio Ave., on loan, 10; Pilgrim, on loan, 5. Rockyford: On loan, 50.	NORTH DAKOTA— Granville: Hope, on loan, 50. Oriska: Union, on loan, 30. Williston: On loan, 60.
CONNECTICUT— New Haven: Danish Norweg., on loan, 80. Newtown: M. E. S., 50. North Granby: On loan, 25.	SOUTH DAKOTA— Bonesteel: On loan, 25. Estelline: On loan, 40. New Underwood: On loan, 12.50. Redfield: On loan, 50. Wagner: On loan, 20.
GEORGIA— Columbus: First, on loan, 40.	TEXAS— Dallas: Central, on loan, 150.
IDAHO— Kellogg: First, on loan, 15.	VERMONT— Bristol: On loan, 40.
ILLINOIS— Springfield: Plymouth, on loan, 25.	WASHINGTON— Bellevue: First, on loan, 10. Machias: First, on loan, 20. Rosedale: On loan, 20. Spokane: Swedish Tabernacle, on loan, 100.
IOWA— Iowa Falls: On loan, 40. Sioux City: Riverside, on loan, 10.44; Riverside, S. S., on loan, 29.56.	WISCONSIN— Dousman: On loan, 35.
KANSAS— Arkansas City: On loan, 20. Parsons: On loan, 40.	WYOMING— Cheyenne: First, on loan, 62.50. Lander: On loan, 62.50.
MAINE— Portland: Deering, Free Church, on loan, 25.	TOTALS
MASSACHUSETTS— Lee: Mrs. A. J. K., 5. Monson: Mrs. E. J. C., 5.	For Church Building .....\$23,098.40 For Particular Churches 444.36 For Parsonage Building 1,622.00 \$25,164.76

Congregational Education Society

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

Receipts for July, 1913

MAINE—\$24.11.
Auburn: 6th St., .66. **Farmington:** 1st, 5. **Holden:** C. E., 2. **Litchfield:** 2. **Standish:** C. E., 2. **Woodfords:** Ch., 4.87; S. S., .58. **York Village:** 7.

NEW HAMPSHIRE—\$131.73.
Amherst: 2.15. **Campton:** 4.40. **Chester:** 4.89. **Claremont:** 4.42. **Dublin:** Trin., 2.18. **Gilsum:** Orth., 4. **Hampton:** 5. **Pittsfield:** 9.10. **Portsmouth:** North, 91. **Somersworth:** 1.70. **Walpole:** 1st, 2.89.

VERMONT—\$48.47.
East Arlington: C. E., 1. **Enosburg:** 1st, 6.15. **Marshfield:** 1. **Milton:** 3. **Newbury:** 1st, 18. **Waterbury:** 4. **West Brattleboro:** 6.32. **Westminster:** West, 9.

MASSACHUSETTS—Donations, \$1,204.57; Legacy, \$11.22.
Amesbury: Union, 1.80. **Amherst:** 1st, 6. **Andover:** South S. S., 10. **Arlington Heights:** Park Ave., 10. **Ashburnham:** 1st, 5. **Auburndale:** 58.12. **Boston:** Jamaica Plain, Central, 25; Brighton, 5.08; Friend, 2; Friend, 25. **Braintree:** 1st, 12.65. **Bradford:** 1st, 4.50. **Brookline:** Harvard, 108.67. **Buckland:** 5.61.

Cambridge: Pilgrim, 9.48; Wood Mem'l, 4.86. **Chelsea:** Central, 6.42. **Chicopee:** 2nd, 4.60. **Cummington:** Village, 6.42. **Danvers:** 1st S. S., 8.65. **Deerfield:** Orth., 2. **Dover:** 1. **East Bridgewater:** Union, 15.76. **Easthampton:** 1st, 6.29. **East Longmeadow:** 6. **East Pepperell:** 9. **Everett:** Mystic Side, 6.55. **Fall River:** Central, 37.90. **Granby:** 2.66. **Gilbertville:** Trin., 16.53. **Hadley:** 1st, 1.68. **Haverhill:** Centre, 10.22; Ward Hill, 1.01. **Holden:** 1st, 2.53. **Lowell:** Kirk St., 55. **Mansfield:** Orth., 10.39. **Medford:** Mystic, 5.63; Mystic S. S., 4.60. **Merrimac:** 2.23. **Millis:** Ch. of Christ, 2.39. **Milton:** 1st S. S., 2.57. **North Adams:** 35. **Northampton:** 1st, 41.98. **Northboro:** 10. **North Wilbraham:** Grace Union, 4.22. **New Bedford:** North, 11.90. **New Marlboro:** 1. **Newton Centre:** 1st, 76.76. **Palmer:** 2nd, 6.70. **Peabody:** South, 32.48. **Pittsfield:** 1st, 109.50. **Reading:** 10.40. **Somerville:** 1st, 9; Prospect Hill, 5. **South Braintree:** 7. **South Egremont:** 2. **South Framingham:** Grace, 20.05. **Springfield:** Park, 11.88; 1st, 12.10. **Taunton:** Trin., 19.25; Union, 1.91. **Upton:** 2.66. **Wakefield:** 1st, 42.42. **Warren:** 5.24. **Waverly:** 1st, 13.09. **Webster:** 1st, 24.75. **West-**

boro: Evan., 10. West Boylston: 1st, 6.21. Whitman: 1st, 5.77; 1st S. S., 4. Winchester: 2nd, 1.35. Worcester: Piedmont, 64; Central, 60; Plymouth, 15.25.

Legacy.

So. Weymouth: Est. John S. Fogg, 11.22. RHODE ISLAND—\$41.58. Pawtucket: 20. Providence: Plym., 20.32. Tiverton: Amicable Ch., 1.26.

CONNECTICUT—\$334.31.

Bridgeport: 1st, 25; Black Rock, 16.06. Centerbrook: 1.06. Colchester: 1st Ch., & S. S., 22.05. Cromwell: 1st, 3.06. Danielson: Westfield, 11.76. Derby: 1st, 20. Foxon: 4. Franklin: 2.75. Hampton: 2.05. Hartford: Farmington Ave., 56.72; Asylum Hill, 19.18. Madison: 1st, 15. Manchester: 2nd, 31.30. Meriden: Center S. S., 1.80. Middlefield: C. E., 2. Plantsville: 4.33. Pomfret: 1st, 2.50. Salisbury: Ch. of Christ, 5.79. Saybrook: 2.21. Simsbury: 1st, 10. Southington: 1st S. S., 5.80. South Manchester: 20. Suffield: 1st, 10. Watertown: 1st, 2.16. West Avon: 2. West Suffield: 2.67. Wethersfield: 23.52. Windham: 1st, 5.64. Windsor: 1st, 3.90.

NEW YORK—\$176.79.

Arcade: 4. Bay Shore: 1st, 4. Brooklyn: Lewis Ave., 13.20; Flatbush, 26.62; Bushwick Ave., 7.80. Churchville: Union, 9.40. East Bloomfield: 1st, 7.09. Flushing: 1st, 27.62. Morristown: 1st, 8.23. Phoenix: 8.04. Salamanca: 2.70. Sidney: 1st, 11.48. Walton: 1st, 46. Joint Missionary Campaign, 61.

NEW JERSEY—\$54.25.

Bernardsville: 1st, 5. Upper Montclair: Chr. Union, 49.25.

PENNSYLVANIA—\$15.23.

Allegheny: 1st, 7.85. Braddock: 1st S. S., 3.88. Spring Creek: 3.50.

DISTRICT OF COLUMBIA—\$44.70.

Washington: 1st, 36; Ingram Mem'l, 8.70.

GEORGIA—\$5.

Woman's Home Miss'y Union, 5.

LOUISIANA—\$1.05.

Hammond: 1.05.

INDIANA—\$16.11.

Angola: 1st, 1.20. Fort Wayne: Plym., 8. Indianapolis: 1st, 1.44. Ridgeville: 2.75. Terre Haute: 1st, 2.72.

OHIO—\$226.09.

Amherst: 1st, 2.50. Andover: 5. Cincinnati: Lawrence St., 5; Plym., 2. Cleveland: Euclid Ave., 42; Hough Ave., 18.77; Emanuel, 3.75; Collinwood, 5. Columbus: 1st, 30; Plym., 11.06; Grandview Heights, 3. East Cleveland: East, 1.80. Elyria: 1st, 28.70. Greenwich: 1. Isle St. George: 1.20. Litchfield: .07. Madison: 3.10. Mt. Vernon: 1st, 4. Newark: Plym., 10. Oberlin: 2nd, 17.60. Sandusky: 1st, 6.88. Shandon: 7.60. Toledo: 1st, 2.76; Washington St., 4.90. Twinsburg: 2.40. Youngstown: Plym., 6.

MICHIGAN—\$56.32.

Ann Arbor: 1st, 22.50. Detroit: Fort St., 10. Grand Blanc: 4. Memphis: 2. Otsego: 1.43. Romeo: 3. Sault Ste. Marie: Pine Grove,

1. South Haven: 5.76. Woman's Home Miss'y Union, 6.63.

ILLINOIS—\$246.25.

Abingdon: 2.88. Amboy: 1st, 1.53. Aurora: New Eng., 5.30. Bowen: 1st, 5. Chicago: Calif. Ave., 7.48; Garfield Park, 5; Maplewood, 2.75; Mont Clare, 3.25; Ravenswood, 10.02; South, 9.75; Warren Ave., 7.27. Dover: 20.85. Dundee: 1st, 15.65. Geneseo: 10. Geneva: 5. Morris: 1st, 2.50. Oak Park: 3rd, 11. Ontario: 2. Oswego: S. S., 4. Princeton: 3.56. Shabbona: 3.50. Streeter: 50. Wayne: 5.98. West Pullman: 1st, 5.60. Winnetka: 20.88. Wyoming: 4. Woman's Home Miss'y Union, 71.

MINNESOTA—\$151.84.

Minneapolis: Plym., 41.25; Pilg., 6.06; Lowry Hill, 18.38; Linden Hills, 10. Winthrop: Union, .80. Woman's Home Miss'y Union, 75.35.

NORTH DAKOTA—\$15.76.

Grand Forks: 5.76. Michigan: 10.

SOUTH DAKOTA—\$18.85.

Aberdeen: 1.40. Centerville: 1.70. Custer: 1. Gann: .36. Ree Heights: 2.50. Redfield: 4.00. Spearfish: .79. Yankton: 6.50.

WYOMING—\$6.63.

Big Piney: .50. Buffalo: .53. Cheyenne: 1.18; W. M. S., 3.05. Dayton: .50. Glendo: .10. Shoshoni: .27. Superior: .50.

NEBRASKA—\$13.16.

Alma: 13.16.

IOWA—\$55.23.

Belmond: 11. Des Moines: Greenwood, 4.65; North Park, 1.75. Emmetsburg: 18.04. Muscatine: 1st, 11.04. Webster City: 8.75.

MISSOURI—\$62.90.

St. Joseph: 1st, 25.88. Springfield: 1st, 37.02.

KANSAS—\$46.25.

Wichita: Fairmount, 46.25.

COLORADO—\$23.95.

Boulder: 1st, 13.98. Colorado Springs: 1st, 5. Grand Junction: 4.97.

MONTANA—\$7.50.

Columbus: Livingston, 5. Great Falls: 1st, 2.50.

WASHINGTON—\$2.50.

Lamont: 1. South Bend: 1.50.

OREGON—\$24.57.

Portland: Highland, 7. Woman's Home Miss'y Union, 17.57.

CALIFORNIA—\$51.05.

Bay Point: .50. Benecia: 3. Berkeley: 1st, 11.80; North, 3. Decoto: .48. Eureka: 6. Loomis: 2.50. Sacramento: 1st, 3. San Francisco: Sunset: 1; Ocean View, 2; Bethany, 1.65. Santa Rosa: 1st, .75. Sebastopol: 3. Sonoma: 1.65. Tulare: .75. Watsonville: Sunnydale, .82. Woodland: 1st, .50. Oakland: Plym., 6.25; 4th, 2.25; Pilgrim, 2.45. Palo Alto: 3.70. Parlier: 1. Rio Vista: 1st, 3. Donations \$3,106.75 Legacies 11.22

Total \$3,117.97

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

June, 1913

ALABAMA—

Gadsden: S., 3. Hanceville: Mountain Grove, 4.02. Ironaton: 1. Thorsby: C. & S.,

6.13. Talladega: Needmore S., 1; McCannville S., 50c; Annie Williams S., 1. Friend, 25. Total, \$41.65, of which \$14.15 is C. D. Collins,

ARIZONA—

Humboldt: 9.52. Pearce: 50c. Prescott: First, 19.06. Tempe: First, 12.15. Tucson: First, 2.50. Total, \$43.73, of which \$21.67 is C. D. Coll'ns.

NORTHERN CALIFORNIA—

Angel's Camp: C. & S., 5.68. Bay Point: C. E., 2.50. Benicia: S., 5.25. Cloverdale: 13. Crockett: S., 8.40. Falk: C. & S., 5.50. Lockeford: 5. Lodi: 21.09. Oakland: First, 22.96. Pacific Grove: 12.80. Paradise: C. & S., 5.50. Porterville: S., 8.10. Redwood: 17. Rio Vista: 7.50. San Francisco: First, 75. San Mateo: C. & S., 10. Saratoga: C. & S., 19. Sonoma: 1. Pulpit Supply, 15. Total, \$260.28, of which \$29.83 is C. D. Coll'ns.

SOUTHERN CALIFORNIA—

Avalon: S., 4.50. Hyde Park: S., 10. Moreno: S., 7.18. Palmdale: S., 1. Perris: S., 5. Yucaipa: S., 3.25. Total, \$30.93, of which \$29.93 is C. D. Coll'ns.

COLORADO—

Ault: 5.80. Broomfield: Wesley Chapel S., 5. Colorado Springs: First W. S., 15; Second W. S., 3. Cope: 4. Craig: 6; W. S., 1. Denver: Second, 28; Plymouth W. S., 8. Fountain: W. S., 2. Neucla: S., 4.56. Rose Hill: 3.80. Total, \$86.16, of which \$51.16 is C. D. Coll'ns, and \$29.00 is received through W. H. M. U.

CONNECTICUT—

Bethlehem: S., 11.18. Bolton: 2. Bristol: 28; S., 23.89. Bridgeport: Bethany, 4.18. Brooklyn: S., 5.50. Colebrook: 3. Cornwall: Second, 17. Cromwell: S., 12.86. Derby: Second, 37.18. East Haddam: 10.75. East Windsor: S., 12.15. Ellington: S., 17. Fairfield: Faith Chapel, 4.05. Farmington: S., 5. Goshen: 5.71; Lebanon S., 7. Greenwich: Second Stilson Society, 3. Groton: Aux., 10. Guilford: First S., 9.47; Third, 9. Hadlyme: S., 6.10. Hartford: Park, 30; Windsor Ave. S., 17. Ivoryton: 15.39. Kensington: S., 14.58. Lebanon: First W. S., 11. Liberty Hill: 3; S., 1. Meriden: First Dorcas Society, 8; Center, 8.08. Middlefield: S., 3.80. Middletown: First, 21.99. Montville: S., 2.65. Mt. Carmel: W. S., 7. Nepaug: S., 8. New Fairfield: S., 3.50. New Haven: Dwight Place S., 29.20; Redeemer S., 5; Humphrey St. S., 17.42. New Milford: C. & S., 34.52. North Guilford: S., 3.50. North Madison: 3.50. North Stamford: S., 5.51. Redding: 6.50. Roxbury: S., 5. Salisbury: S., 13.72; Aux., 11. Scotland: S., 6.50. South Glastonbury: L. M. S., 5. South Manchester: Center S., 2.50. Stonington: Second S., 8.28. Stratford: S., 9.50. Talcottville: S., 15. Thomaston: 26.29; Bible School, 4.50. Thompson: S., 14.64. Torrington: Center, 38.34; French S., 2.60. Vernon Center: S., 3.49. Waterbury: First S., 5.87. Westchester: S., 4.51. Westport: Saugatuck, 10.21; S., 2.32. Whitneyville: S., 10. Winsted: First S., 38.63. Woodstock: C. & S., 5.50. Total, \$747.56, of which \$366.77 is C. D. Coll'ns, and \$55.00 is received through W. H. M. U.

FLORIDA—

Avon Park: S., 3. Destin: S., 6. New Smyrna: 2. Pomona: 3.73. Sanford: S., 11.66. West Palm Beach: S., 12.52. West Tampa: Union, 1.75. Total, \$40.66, of which \$36.91 is C. D. Coll'ns.

GEORGIA—

Atlanta: Central S., 17. Barnesville: Fredonia, 16.10. Demorest: Friend, 1. Rutland: Walden, 35c. Savannah: First S., 2. The Rock: Bethany, 7.65. Total, \$44.10, of which \$27 is C. D. Coll'ns.

IDAHO—

Borah: S., 1. Bruneau: S., 4.25. Genesee: 10.43. Kimama: German Salem, 1. New Plymouth: 9. Rockland: S., 4. Wilson: C. & S., 5. Supplies, 3.18. Total, \$37.86, of which \$24.68 is C. D. Coll'ns.

ILLINOIS—

Atkinson: S., 13.32. Bloomington: S., 5.50.

Bowen: W. S., 1. Buda: W. S., 3. Bureau: S., 12. Canton: W. S., 2. Carpentersville: S., 7.94. Chicago: Plymouth W. S., 5; Tabernacle S., 5; W. S., 3; Leavitt St. W. S., 6; Pilgrim, 10.62; University S., 12.58; Windsor Park, 11; Mont Claire C. & S., 14.25; Grace S., 10; Grand Ave. W. S., 70c. Fifty-second Ave. W. S., 3; Irving Park W. S., 3. Clifton: W. S., 1. Dalzell: S., 1.50. Earlville: J. A. D., 10. East Moline: S., 7.45. Elgin: 15. Fall Creek: Zion, 13. Farmington: S., 2.65. Garden Prairie: S., 3. Griggsville: S., 10.79. Huntley: S., 25. La Salle: 1.60. La Vergne: S., 5. McLean: S., 6.49. Maywood: W. S., 1. Mendon: W. S., 3. Moline: First W. S., 5. Oak Park: First W. S., 5; Third St. C. E., 2; Int. C. E., 1; Jr. C. E., 1. Odell: W. S., 4. Pecatonica: W. S., 2. Port Byron: W. S., 2. Rockefeller: S., 9.50. Roscoe: 68c. Seward: Second, 6. Sherrard: S., 5.05. Streator: 35c. Summit: S., 2.29. Union: 3.19; S., 8.17. Waukegan: S., 11.44. Western Springs: S., 22.46. Wythe: S., 6.51. Total, \$333.03, of which \$237.89 is C. D. Coll'ns, and \$53.70 is received through W. H. M. U.

INDIANA—

Gary: First S., 4.39.

IOWA—

Carnforth: 50c. Castana: W. S., 60c. Cedar Falls: 10.25. Cedar Rapids: First W. S., 5. Clay: 4. Clinton: 1.83. Cromwell: S., 12. Davenport: Berea: 1.94. Des Moines: Plymouth, 10.51. Fontanelle: C. & S., 7.32. Gilman: S., Grinnell: 25.80; W. S., 71c. Maquoketa: 8.58. Marshalltown: 35. Mason City: First, 5. Ocheyedan: S., 75c. Ogden: 7; W. S., 65c. Peterson: S., 3.38. Pleasant Grove: 1. Quasqueton: 71c. Red Oak: 4.75. Reinbeck: 13. Sibley: S., 14. Sloan: 3.40. Stuart: S., 9.81. Washta: 10. Pulpit Supply, 10. Total, \$215.49, of which \$90.94 is C. D. Coll'ns, and \$6.96 is received through W. H. M. U.

KANSAS—

Anthony: 7.56. Atchison: 5.15. Bodare: 4.10. Douglass: S. Fairview: 12. Gaylord: 7.80. Haven: 5. Hiawatha: 10. Highland: 10. Kansas City: First, 20. Kirwin: 10.50. Maize: 8. Milford: 2.68. Mound City: 1.98. Olathe: 10. Paola: 20. Partridge: 8. Sabetha: 35. Sedgwick: 8.65. Severy: 8.30. Sylvia: 2. Topeka: First, 8.32; W. S., 4.10. Wakarusa Valley: 5.50. Total, \$222.64, of which \$127.54 is C. D. Coll'ns, and \$4.10 is received through W. H. M. U.

KENTUCKY—

Everts: S., 1. Louisville: S., 2. Total, \$3.00, all of which is C. D. Coll'ns.

LOUISIANA—

Abbeville: S., 3.10. Jennings: First S., 10.11. Roseland: S., 11. Total, \$24.21, all of which is C. D. Coll'ns.

MAINE—

Alfred: 5; S., 5. Biddeford: Second, 5.97. Gardiner: South, 7. Gorham: C. & S., 8.57; North S., 5. Head Tide: S., 3.25. Kennebunk: 2.50. Litchfield: S., 2. Newfield: West, 1.40. Orono: 3.46. Perry: S., 1.15. Portland: West, 5; Free St., 2. Princeton: 1. Sandy Point: S., 1.50. South Berwick: 25. Thomaston: 4. Tremont and South West Harbor: S., 3. Warren: 10. Weld: C. & S., 10. York: Village, 5. Total, \$116.80, of which \$40.93 is C. D. Coll'ns.

MARYLAND—

Shelltown: S., 1.

MASSACHUSETTS—

Abington: S., 10. Agawam: Feeding Hills, 6. Andover: Ballardvale S., 6.55. Berkley: 3.90; S., 1.30. Bernardston: S., 6.60. Billerica: S., 9.42. Blandford: First C., 8. 6.23. Boston: Old South, 25; Second Dorchester, J. J. A., 200; Elliot, Roxbury, 29.56; Shawmut S., 10.10; Dor., Harvard, 10.75; St. Mark S., 4. Boxboro: S., 6. Boxford: First S., 8. Brockton: Porter, 50; Lincoln S., 1.80. Cambridge: First S., 25. Chinopee: First C.

& S., 29. Concord: Trinitarian, 21.57. Cum-
 mington: 5.90. Danvers: First S., 7.30.
 Maple St., 52. Deerfield: South, 3.76; S., 3.71.
 Dracut: Central, 5. Dudley: 11. Dunstable:
 12.18. East Longmeadow: S., 10.28. Enfield:
 S., 5.88. Fitchburg: German S., 5. Foxboro:
 10.27. Framingham: Plymouth, 12. Gardner:
 S., 7.25. Greenfield: Second, 16. Halifax: S.,
 4.35. Hamilton: S., 7. Hatfield: 11.58.
 Hawley: West, 1.56. Holden: 6.37; S., 8.04.
 Hudson: S., 5.54. Huntington: Second, 6.
 Hyde Park: First, 25. Lawrence: Lawrence
 St., 19. Lee: 65. Leominster: S., 9.93;
 Primary Dept., 4.60. Leverett: S., 3.91.
 Lynn: North S., 5.80. Marblehead: 1st S.,
 34.05. Mattapoisett: 9; S., 3. Medford: Union
 S., 10. Middlefield: 2. Millbury: Second,
 7.15. Montague: Millers Falls, 9. Newbury:
 Byfield, 2.40. Newton: Center, Friend, 150;
 Eliot S., 55.12; Auburndale, 19.74; Highlands
 S., 18.19; Waban, 29.50. Northampton:
 Edwards S., 45.96. North Attleboro: Trinity,
 5. Northbridge: Whitinsville S., 101.22. North
 Brookfield: 17.65. North Reading: S., 6.
 Norwood: S., 25. Oakham: 18.05. Quincy:
 Wollaston S., 18. Reading: S., 23.72. Rich-
 mond: S., 6.50. Rockport: First C. & S., 13.67.
 Royalston: South S., 6.70. Salem: Tabernacle,
 43.98; S., 27.84. Sandisfield: 5. Sharon: 9.96.
 Sheffield: 5. Shelburne: 19.17. Shirley: S.,
 8. Southboro: S., 7.20. South Hadley: 8.15;
 Falls S., 5. Stoughton: 9.50. Taunton:
 Winslow S., 10.54; East S., 3.26. Tyngsboro:
 S., 4.15. Upton: 2.90. Waltham: 5.50. Ware:
 First C. & S., 3.25. Warren: S., 15.12. Wel-
 lesley: S., 22.70. Westboro: S., 5.61. West
 Brookfield: 3.19. Westfield: Second, 25.
 Westminster: 1.78. West Newbury: First,
 3.41; Second S., 2.05. Weymouth: Old South
 S., 8.75. Williamstown: South S., 1.12.
 Winchendon: North S., 17.09. Winchester:
 First, 35; S., 26.59. Woburn: First C. E., 25;
 North S., 12.50. Worcester: Lake View S.,
 3.06. Wrentham: 6.31. W. H. M. A., of Mass.,
 and R. I., 246. Total, \$2,097.29, of which \$550.03
 is C. D. Coll'ns, and \$246 is received through
 W. H. M. A.

MICHIGAN—

Ada: S., 6.17. Bancroft: 14. Beaver Creek:
 2. Big Rapids: First S., 10. Cannon: 11.
 Central Lake: 4. Charlotte: S., 3.40. Chas-
 sell: 7.85; S., 3.96. Clare: 5.15. Conklin: S.,
 16. Columbus: 30. Constantine: S., 18.66.
 Cooper: 5. Custer: S., 3.56. Detroit: First,
 23.17. Dowagiac: S., 10. Flat Rock: 8.50.
 Flint: 4.15. Frankfort: S., 5. Freeland: S.,
 5. Freeport: S., 7.65. Gaylord: 5.36. Grand
 Haven: 5. Grand Junction: 3. Grand
 Rapids: Park S., 34.25; Second, 8.50; South
 S., 25. Grandville: 7. Greenville: 27. Ham-
 burg: S., 7. Harrison: S., 5. Hart: 20.
 Helena: 1.85. Hopkins: First S., 6.07. Hub-
 bell: S., 10. Jackson: Plymouth, 15.12.
 Jenison: 1. Kaleva: S., 1.45. Lake Ann: 4.28.
 Lake Odessa: S., 4.19. Lansing: Pilgrim, 5.
 Lawrence: S., 7.91. Leslie: S., 6.64. Manistee:
 31. Maybee: S., 10. Muskegon: First, 50.
 North Adams: S., 10. Omena: S., 8.64.
 Onondaga: S., 5.50. Ovid: S., 10.92. Owosso:
 21. Pinckney: 2.35. Pt. Huron: 24th St., 3.
 Ransom: 4. Rapid River: 10. Rochester:
 3.70. Roscommon: 2. Saginaw: Gen. Ave. S.,
 3. Saint Clair: 17.18; S., 17.82. Salem: Sec-
 ond S., 3. Sheridan: S., 6.43. Somerset: S.,
 6.42. South Boston: S., 7. Vernon: S., 5.
 Victor: S., 2.75. Wayland: 6.05. Webster:
 3.70. Wheatland: S., 3.05. Whitehall: S., 10.
 Wyandotte: S., 9.69. Ypsilanti: 12. Total,
 \$700.02, of which \$679.02 is C. D. Coll'ns.

MINNESOTA—

Alexandria: 5. Belgrade: S., 6.57. Burtrum:
 S., 3.60. Cannon Falls: First, 4. Detroit: C.
 & S., 10. Fairmont: 83c. Fergus Falls: S.,
 8. Hawley: S., 5. Hutchinson: 12.65. Man-
 kato: First, 1.65. Mantorville: S., 10. Minne-
 apolis: Plymouth, 194.17; Vine, 10.77; Fre-
 mont Ave., 11; Lynnhurst, 2.01. Monticello:
 6.80. Nymore: S., 2. Rose Creek: S., 3.50.
 Sauk Center: S., 5.68. Silver Lake: 4.86.

Turtle River: S., 1. Total, \$309.09, of which
 \$78.77 is C. D. Coll'ns.

MISSOURI—

Bonne Terre: C. & S., 21.36. Eldon: 5.
 Green Ridge: 10.62. Honey Creek: C. & S.,
 3. Kansas City: Beacon Hill, 78c; S., 6.67.
 Joplin: Royal Heights, 1.05. Meadville: S.,
 5. St. Louis: First S., 22.52; Fair Avenue S.,
 3.18. Sedalia: Second C. & S., 5. Collection,
 5.03. Supplies, 55c. Total, \$89.76, of which
 \$69.17 is C. D. Coll'ns.

MONTANA—

Big Timber: 3.43. Billings: 23.19. Belmont
 Station: 1.25. Grey Cliff: 1.90. Malta: 1.65.
 Total, \$31.42, of which \$28.52 is C. D. Coll'ns.

NEBRASKA—

Arlington: S., 11.25. Bertrand: S., 10.
 Blair: C. & S., 14.85. Brule: 4.55. Butte: 12.
 Cowles: 21.55. Crawford: S., 10. Geneva:
 16.50. Howells: C. & S., 7.14. Hyannis: 3.43.
 Keystone: S., 3.50. Lincoln: First C. & S.,
 25.87. Naper: 3.50. Neligh: Patterson Dist.
 No. 72, 2.19. Omaha: Saratoga, 3.50; Hillside
 S., 23. Reno: S., 4. Rising City: 5. Stock-
 ville: 4.37. Ulysses: S., 15. Wisner: S., 13.87.
 Collection, 16.39. Supplies, 90c. Total,
 \$232.36, of which \$182.83 is C. D. Coll'ns.

NEW HAMPSHIRE—

Atkinson: 5.54. Brookline: 3. Center
 Harbor: S., 9.73. Chester: C. & S., 10.
 Croydon: C. & S., 2.67. Dunbarton: S., 5.
 Farmington: S., 5. Franconia: 4.37. Franklin:
 10. Greenland: C. & S., 13. Hampstead: 4.22.
 Hill: 4.70. Hinsdale: 10. Hooksett: 1.80.
 Keene: Court St., 16. Kensington: 1.35. Lee:
 2.25. London: C. & S., 1.35. Manchester:
 Franklin St., 25. Milton: 2.22. Newington:
 1.35. Pelham: 6. Plymouth: S., 4. Ray-
 mond: S., 6. Salem: 3.13; S., 1. Somers-
 worth: 6.46. Walpole: 11.34. Wilton: S., 5.18.
 Friend, 150. Total, \$331.66, of which \$101.69
 is C. D. Coll'ns.

NEW JERSEY—

Chester: S., 10. Glen Ridge: 20. Grant-
 wood: 4. Montclair: Watchung Ave. S., 7.81;
 First, 75. Maple Shade: S., 4.55. Westfield:
 S., 5. Total, \$126.36, of which \$14.55 is C. D.
 Coll'ns, and \$4.00 is received through W. H.
 M. U.

NEW YORK—

Antwerp: 9. Aqueduct: 22.32. Bait-
 ing Hollow: S., 6.90. Blooming Grove:
 13. Brier Hill: S., 5.20. Bristol: S.,
 8. Brooklyn: Church of Pilgrims, 75.95.
 Clayville: S., 7.10. Crown Point: First S.,
 4.07. Deansboro: S., 4.63. Franklin: C. & S.,
 13.84. Forest Hills: Church in the Gardens
 S., 5. Gaines: S., 6.37. Greene: S. Groton
 City: S., 3. Jamesport: 3.75. Jamestown:
 First S., 38. Lisbon: S., 5. Little Valley: S.,
 7.58. Lysander: 4.55. Maine: 3. Mannsville:
 S., 3.50. Massena: S., 7.69. Middletown:
 North St. S., 10. Morrisville: S., Mt. Sinai:
 Millerplace, 11. Munsville: S., 3. New
 York: Armenian Evangelical, 5. Ogdensburg:
 S., 9. Oxford: S., 11.81. Paris: 2. Patchogue:
 S., 23.50. Portland: 2.25. Port Leyden: 65; S.,
 3.36. Prospect: 1.31. Pulaski: S., 5. Rens-
 selaer: S., 15. Riverhead: Sound Ave., 24.
 Rodman: C. & S., 10.58. Saratoga Springs:
 S., 6.56. West Bloomfield: S., 10.16. West
 Groton: C. & S., 8.80. Willsborough: S., 6.
 Total, \$439.43, of which \$237.49 is C. D. Coll'ns.

NORTH CAROLINA—

Burlington: S., 2. Cedar Cliff: 2. Concord:
 1. Dudley: C. & S., 5. High Point: S., 2.
 Lowell: 1. Moncure: Jones Chapel S., 2.
 Salem: 2. Strieby: C. & S., 1.10. Total,
 \$18.10, of which \$12.10 is C. D. Coll'ns.

NORTH DAKOTA—

Amelia: 12.86. Berthold: 7.45. Bowman:
 2.01. Buford: 6.61. Burt: 3.19. Harvey: 7.35.
 Hensler: 3. Havana: 5.51. Hope: 25. Mal-
 colm: 71c. Medina: Friend, 5. Mott: 5.
 New Rockford: 12. Pettibone: 18c. Prairie
 Chapel: 3.50. Sentinel Butte: 2.31. Tolna:
 12.22. Velva: First, 5. Wahpeton: S., 5.

Wing: 82c. Friends, 78c. Total, \$125.50, of which \$89.82 is C. D. Coll'ns.

OHIO—

Alexis: S., 6. Ashtabula: First S., 25. Chardon: S., 4.50. Cleveland: East Madison Ave. S., 10.36. East Cleveland: East, 1.80. Fort Recovery: 12. Hudson: S., 25.07. Isle St. George: 70c. Jefferson: 26.40. Lexington: S., 9. Litchfield: 7c. Lodi: S., 13. Madison: 3.10. Marysville: S., 15. Newark: S., 5. North Fairfield: S., 12. Sandusky: S., 30.34. Toledo: Birmingham S., 4.50. Troy: S., 7.02. Vaughnsville: Columbus Grove S., 5.38. Windham: S., 10.25. Youngstown: Plymouth, 6. Total, \$232.49, of which \$177.92 is C. D. Coll'ns.

OKLAHOMA—

Altona: S., 3.75. Binger: S., 8.12. Drummond: S., 5.10. Forest: S., 5. Harmony: S., 2.40. Jennings: S., 5.30. Muskogee: S., 4.08. Otter Creek: S., 4. Park: S., 2.17. Perkins: S., 6. Weatherford: S., 6.18. Waldron: S., 6.16. Total, \$58.26, of which \$52.26 is C. D. Coll'ns.

OREGON—

Eagle Point: Friend, 2.31. Gaston: S., 6.90. Lebanon: Friend, 2.50. Little Valley: S., 2.10. Ontario: S., 3. Oregon City: 3. Portland: Laurelwood, 5. Sherwood: S., 12.19. The Dalles: S., 9. Table Rock: S., 3.68. Three Pines: S., 60c. West Branch: S., 2.05. Total, \$53.33, of which \$42.47 is C. D. Coll'ns.

PENNSYLVANIA—

Braddock: First S., 17.12. Johnstown: 7.35. Philadelphia: Park L. M. S., 1. Pittston: First S., 6.75. Williamsport: First S., 7.55. Total, \$39.77, of which \$31.22 is C. D. Coll'ns, and \$1.00 is received through W. H. M. U.

RHODE ISLAND—

Kingston: S., 38.65. Pawtucket: Park Place S., 30.15. Peacedale: S., 14.66. Providence: Pilgrim S., 6.48. Westerly: Pawtucket S., 4.75. Woonsocket: S., 17.48. Total, \$112.17, of which \$107.42 is C. D. Coll'ns.

SOUTH DAKOTA—

Faulkton: 5.26. Meckling: C. & S., 8. Oacoma: 1.17. Pierre: S. Preston: 82c. Reliance: 1.62. Sunnyside: S., 3.97. W. H. M. U., 80.12. Total, \$108.96, of which \$19.97 is C. D. Coll'ns, and \$80.12 is received through W. H. M. U.

TENNESSEE—

Chattanooga: First S., 2. Grand View: S., 2.40. Total, \$4.40, of which \$2 is C. D. Coll'ns.

TEXAS—

Corpus Christi: S., 2. Dallas: Witness, 7; Junius Heights, 5.67. Fort Worth: First S., 4.25. Friona: C. & S., 13.76. Total, \$32.63, of which \$26.43 is C. D. Coll'ns.

UTAH—

Bountiful: S., 3. Heber: S., 50c. Lehigh: S., 1. Ogden: First S., 9.24. Total, \$13.74, of which \$13.24 is C. D. Coll'ns.

VERMONT—

Albany: 3. Barton: 9.45. Bennington: Center, 27. Brattleboro: West S., 6. Brookfield: First S., 6.30. Cabot: C. & S., 8. Colchester: S., 8.20. Craftsbury: North, 4.75. Dorset: East, 3. Hartford: West S., 4.84. Jamaica: 3. Jeffersonville: S., 15.06. Jericho: Center S., 5.68. Johnson: 9.62. Ludlow: S., 9. Middletown Springs: S., 4. Orwell: 5.40. Rochester: S., 8. Rupert: 8. Saxton's River: C. & S., 12. Springfield: 22.09. Vershire: S.,

2.75. Waitsfield: C. & S., 6.64. Westminster: West S., 9.50. West Rutland: S., 8.14. Williamstown: 5.81. Wilmington: S., 5. Windsor: 8.02. Total, \$228.25, of which \$123.94 is C. D. Coll'ns.

WASHINGTON—

Bellevue: 1.20. Beverly: 2.65. Clarks Forks: 1.95. Coupeville: 4. Doty: 10. Glenwood: 2.55. Granite Falls: 3.72. Hohe: 1.50. Lowell: 4.60. Maury Hill: 4.55. Medical Lake: 6.17. Miletta: 3. Monroe: 5. Newman Lake: 5. Peshastin: German United, 4. Ritzville: First, 15; First German, 1. Seattle: Plymouth, 80; S., 3.30; First German, 5; Brighton, 9; Bayview, 5; Keystone, 24.01; Fairmount, 15. South Bend: 10.38. Spokane: Westminster, 13; Cannon Hill, 9. Sprague: Collection, 1.20. Springdale: 2.25. Stella-coom: 10. Sylvan: 7.17. Supplies, 4.43. Collection, 2.40. Total, \$277.03, of which \$250.80 is C. D. Coll'ns.

WISCONSIN—

Antigo: S., 24. Arena: Third S., 3. Aurora: Welch, 7.30. Barneveld: S., 8. Beloit: First W. M. S., 3.50. Bloomer: S., 5.40; Oak Dale S., 1.50; Sun Shine S., 2. Boscobel: S., 14.50. Bristol and Paris: 10. Brodhead: S., 27. Cashton: S., 8.10. Cleveland: 3.75. Coloma: S., 3. Columbus: 34. Danbury: S., 1. Delavan: C. & S., 38.27. Dodgeville: Pleasant Valley S., 9; Plymouth S., 20. East Troy: S., 20.45. Elkhorn: S., 7.97. Embarrass: S., 4.34. Endeavor: S., 13.08. Fildfield: S., 2.40. Ft. Atkinson: S., 30. Hancock: S., 2.50. Huron: S., 1.60. Kewaunee: S., 6. Kickapoo Center: 1. Kinnickinnic: 6. Koshkonong: 3.75. Kruger: S., 1.67. Lake Mills: S., 10. Leaf: S., 1.20. Longwood: S., 2.60. Mazomanie: S., 7.46. Mellen: S., 6.48. Mill Creek: S., 3.10. Minong: 2.81. Mt. Zion: C. & S., 3. Neillsville: S., 5. Nekoosa: S., 3.80. Orange: S., 3.35. Osseo: S., 10.79. Owen: S., 12. Park Falls: S., 16. Pewaukee: S., 6. Pittsville: S., 4. Pleasant Hill: S., 3. Polar: 2.50. Pulcifer: S., 6.43. Racine: First, 20. Randolph: C. & S., 6. Rio: C. & S., 10. Ripon: S., 26.65; W. M. S., 7. Shopiere: S., 5. Solon Springs: 2.32. South Kaukauna: W. M. S., 2.28. South Milwaukee: C. & S., 12. Sparta: 24.16. Springbrook: S., 3.82. Spring Green: 5. Spring Valley: 5. Stoughton: 5. Sturgeon Bay: C. & S., 13.70. Superior: Pilgrim S., 14.47. Token: 3.25. Tomahawk: 13. Trego: S., 2. Vesper: 2. Viola: S., 6. Waukesha: S., 20; W. M. S., 1.25. Wauwatosa: 45.47. West De Pere: S., 8.82. Williams Bay: C. & S., 14. Friends, 2. Total, \$713.79, of which \$69.76 is C. D. Coll'ns, and \$14.03 is received through W. H. M. U.

Income, Int. on deposit, 38.20. Total for the month, \$8,667.55, of which \$4,723.37 is C. D. Coll'ns, and \$493.91 is received through W. H. M. U.

During the month the Society has aided 87 schools, of which 25 were newly organized.



STEREOPTICONS

A Great Soul-Winning Campaign for the Summer Months. Indoors or outdoors. The Christian Lantern Slide & Lecture Bureau 30 W. LAKE ST., CHICAGO, ILL.

